no. 5

THE LIFE OF St. Mary Magdalene OF PAZZI, A Carmelite Nunn.

Newly translated out of *Italian* by the Reverend Father *Lezin de Sainte Scholastique*, Provincial of the Reformed Carmelites of *Touraine*.

At *PARIS*,

For *Sebast. Cramoisy* in St. *James*'s Street, at the Sign of Fame. 1670.

And now done out of *French*:

With a preface concerning the nature, causes, concomitants, and consequences of Ecstasy and Rapture, and a brief discourse added about discerning and trying the Spirits, whether they be of God.

LONDON,

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Thos Smith

To the ſober and underſtanding Reader, of what Perſwaſion or Communion ſoever.

NOtwithſtanding the mighty out-crys of the *Romaniſts* againſt all pretenſions to Enthuſiaſm, and that perſons left to their private ſpirit, being deſtitute of the aſſiſtance of an infallible guide, (which is now the prevailing argument to work upon weak and credulous perſons, who, impatient of all laborious ſearching after truth, tamely give up their reaſon and their underſtanding to believe whatever ſhall be impoſed upon them in matters of religion, tho never ſo repugnant and contradictory to the revelations of God in the holy Scripture, and to the judgment of the Catholick Church in the firſt and pureſt times of Chriſtianity) run into wild and exorbitant opinions, and loſe themſelves in a maze of errors, which have an evil influence upon life and manners; yet nothing is more clear and demonſtrable, than that the *Roman* Church lies under the guilt of this heavy charge it ſelf, and gives way to the wildeſt Enthuſiaſm imaginable in her Votaries, and cheriſhes it in them; provided it tends any way to the ſupport of their intereſt, or to the confirmation of their current doctrine and practice. And for this we need only to appeal to the lives of ſome of their famous Saints, not as they are ſet out by the idle Monks long before the Reformation, when ignorance and ſuperſtition had over-run the world, and when under the ſhelter of thoſe dark times, in which the light of divine truth was ſadly

eclipſed, they invented things abſurd and impoſſible, and which had never any exiſtence, but in their groſs phanſies, and corrupted the real hiſtory with the mixture of ſhameful and palpable falſhood, to heighten the glory of the Saint, and to make the tale the more plauſible: but as they are now publiſhed in this great light of knowledge, which the ſtudies of the Scriptures in their original languages, and of polite learning have, ſince the caſting off of the Papal yoke by the undaunted courage and zeal of the firſt Reformers, reſtored to the world. It is true, that out of a principle of ſhame they have retrenched their Breviaries ſomewhat, and have caſt out ſeveral idle ſtories, which gave great ſcandal not only to us, but to the ſober men of their own Communion, and are grown more wary in their Narratives, and run not into thoſe extravagant inventions of Miracles and Apparitions, which would meet with no other entertainment at this time, but contempt and deriſion: and yet being uſed to the trade ſo long, they cannot wholly give it over, it having been and is ſtill ſo advantagious, where they have to deal with perſons of an eaſie nature, who are prepared to receive whatever comes recommended to them by Authority, tho otherwiſe of it ſelf never ſo unlikely and incredible. And eſpecially, when the honour of a Religious Order is concerned in the life of a Saint, all things ſhall be ſet out with the greateſt pomp of words, and every private phanſy ſhall paſs for Illumination, and melancholy ſhall uſurp the name of Inſpiration: diſeaſes ſhall be accounted eſtaſies; and uncouth behaviour, which no ſober or civil perſon would be guilty of, ſhall be admired as the heigth and perfection of divine love and zeal. All which you will find made out very clearly in the life of this Nunn, which is here preſented you.

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The deſign of publiſhing it is not in the leaſt to expoſe or ridicule indiſcreet devotion, and the miſtakes of phanſiful perſons, which rather are to be lamented and pitied, but to direct the Reader in the true way of worſhipping God in private, of praying with judgment and underſtanding, and with all due care and ſobriety in the higheſt raptures of zeal, and to give juſt caution againſt being tranſported beyond the bounds of true Chriſtian piety, and good ſenſe, by the deluſions of an over-heated imagination, that ſo we may be wiſe to ſobriety in our devotion, and in our meditations upon holy things, and in all the exerciſes of the Chriſtian worſhip. And I doubt not but to make it appear, that there is nothing in the life of this Religious Woman, which is extraordinary, I mean, above the power of diſtemper and ungoverned phanſy, and which is no way to be aſcribed to the Spirit of God, as is here all along very erroneouſly ſuppoſed, to the great prejudice and diſhonour of Religion.

And firſt to begin with her Ecſtaſies, as that when ſhe was profeſt, *her heart was livelily penetrated and enlightned with the truth of the Ecſtatical words of St. Paul*, as they are called, *Gal. 6.* 14. (which were certainly uttered by that great Apoſtle with all poſſible ſobriety and underſtanding, upon a ſerious reflexion on the ſaving benefits of the Croſs, in compariſon of which all the glories and pleaſures, and vanities of the world had nothing of charm and temptation in them) *that forgeting all that was in the world, ſhe ſeemed to be melted and diſſolved, and wholly transformed into her crucified Jeſus.* We may juſtly ſuppoſe her wonderfully affected with the muſick of the Nunns, and with the other ceremonies of that ſolemnity, eſpecially conſidering the extreme great value they ſet upon their entrance into a Religious Order, Sect. 14.

der, that by this they are eſpouſed to Chriſt, and may pretend to higher degrees of ſanctity, than ſuch, as they have left in the world, ſubject to a thouſand dangers (as if they who devoted themſelves to a Cloiſter, were wholly free from the temptation of evil thoughts, and changed their names and natures at the ſame time) and challenge heaven as due to the merit of their vow. This good temper of mind is very incident to devout perſons, when their thoughts are fixt, either upon the tranſcendent love of God, in ſending his Son into the world to redeem us, or upon the dolours and ſufferings of Chriſt upon the Croſs; eſpecially, when we conſider, that he endured all this for our ſake; that our ſins were the meritorious cauſe, for which the Son of God was not only contented and well pleaſed, but, by virtue of the admirable contrivance of God's wiſdom in order to the ſatisfaction of his juſtice, which was offended, was obliged to be betrayed, arraigned, mocked, ſcourged, ſpit upon, and put to an open ſhame, and hanged upon a tree in the midſt of two notorious Criminals, whom the law had juſtly condemned, as if he who was innocent, as Innocence it ſelf could make him, were the greateſt of the three. This is enough to overwhelm our thoughts, and raviſh our minds, and fill us with amazement, at the greatneſs of his love and condeſcenſion. So far every devout perſon, eſpecially of tender affections, may be carryed in the heighth and fervour of their contemplation, and may receive extreme ſenſible joy in it.

But at this time ſhe was ſick, and afflicted with a violent and ſharp fever, and given over by her Phyſicians, and ſo extremely weak, as to be laid upon a bed at the feet of the altar, and not able to raiſe her ſelf, and ſcarce in a condition to be carryed without danger of death, when ſhe had theſe tranſports, and emotions; and tho

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perſons of ſound judgments and ſettled paſſions, even in the ſharpeſt agonies of ſickneſs, may retain the due uſe of their reaſon, when no delirium affects the brain, and comport themſelves with the ſame diſcretion, as in their full vigour and ſtrength; yet experience ſhews, that at ſuch times unſtable heads, notwithſtanding their piety and devotion, are carryed oftentimes away with imagination, and their diſturbed phantaſy is capable of a thouſand impreſſions, which otherwiſe in their ſerious and ſober thoughts they would reject. But let the raviſhment be never ſo ſtrong and violent, and the delight never ſo charming and pleaſing, they both receive their meaſures and degrees from the temper of the perſon affected. And therefore there is nothing of miracle in it, if after this gratification of her earneſt deſires of admittance to her profeſſion in her illneſs, if after the great pleaſure and ſatisfaction ſhe found in the ſolemn performance of the ceremony, if after her mind was at eaſe, upon the aſſurance ſhe had of the merits of dying a profeſt Nunn; and if after her tumultuous thoughts had been appeaſed, and her animal ſpirits allayed, when ſhe was brought to her chamber, and put into her bed, the impreſſions remained ſo ſtrong upon her phanſy, that ſhe lay ſenſleſs, with her eyes fixt upon a Crucifix, and a vermilion colour in her cheeks, which a new fermentation of her blood might juſtly cauſe, and indeed might be nothing elſe but the continuation of her firſt fit.

This hapning upon a Trinity-Sunday, our Author Sect. 20.
thought the very choice of the day to be providential, as if the bleſſed Trinity deſigned *to reſerve her for a peculiar temple, and on that day took a full and entire poſſeſſion of her.* But certainly God takes poſſeſſion of the hearts of the faithful after another manner, by a full conviction upon the underſtanding of the infinite purity and holi-

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neſs of his nature, and the other eſſential perfections of the Godhead, by filling the mind with the love of him, and an ardent deſire to do his will in all things, and to glorifie his name with the zeal and underſtanding of a rational creature: and this done in the gentleſt methods, and without any violence to our nature.

Sect. 21. This was but the beginning of her ſpiritual diſorder, and the firſt favour and ſpiritual entertainment, according to our Author, which Chriſt her husband gave her, as an earneſt of his future love. For theſe Ecſtaſies continued the full ſpace of forty days one after another, and this every morning after the holy Communion, and laſted for two whole hours: and I cannot but take notice, that her ſickneſs and melancholy continued ſtill very violent upon her, as well as her Ecſtaſy, heightned undoubtedly upon her belief of receiving the natural ſubſtance of the fleſh and blood of Chriſt in the Sacrament: and by this means ſhe loſt all government of her ſelf, and gave up her weak reaſon wholly to her phanſy, which being violent, heated her ſpirits and blood, and put them into a rapid circulation, and ſoon deprived her of her ſenſe and reaſon too. But as ſoon as ſhe recovered her health, and a command over her ſelf at the ſame time, theſe raviſhments and divine communications ceaſed, which our Author believes to be the inſtrument of reſtoring her to health, when they themſelves were the effects of her continued indiſpoſition. But af-

Sect. 23. terwards theſe Ecſtaſies returned upon her again, and almoſt every day too, that is, like the renewed acceſſes of a quotidian ague; and indeed in a manner her whole life was nothing elſe but one continued Ecſtaſy. I ſhall therefore enquire into the nature, cauſes and conſequences of Ecſtaſies, with a particular application of each to the ſubject I have now before me.

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1. By Ecſtaſy I underſtand a ſuſpenſion of the ordinary acts of reaſon and underſtanding, by which the mind is for ſome time put wholly out of its own power, and cannot exert any of its faculties according to the liberty of its nature: the outward ſenſes, by the help of which, when awakened and undiſturbed, it is beſt able to recollect it ſelf, and make true judgment of things, being deprived of their operations. So that during this alienation and diſtraction of mind, the Ecſtatical perſon is altered and changed from his natural ſtate and condition.

2. Now of this præternatural ſtate there are three cauſes aſſignable, according to the different qualifications of the perſons affected. For firſt it is moſt undoubtedly certain from the authority of the holy Scripture, that the Ecſtaſies of the Prophets and Apoſtles have been effected by the afflation of the holy Spirit of God, ſuch as befel *Ezekiel* and *Daniel* among others, St. *Peter*, and St. *Paul*, and St. *John*. And that others ſecondly have been poſſeſſed by an evil Spirit, of which there are famous inſtances not only in ſacred but in profane Hiſtory. Such were the *Pythian* Women, the Prieſteſſes of *Apollo*, who were oftentimes caſt into deep ſleeps, and trances, and convulſions, before they vented their oracles.

3. It is alſo moſt certain, that Ecſtaſies ordinarily proceed from natural cauſes, and particularly from exceſs of paſſion, as of anger, love, ſorrow, fear, admiration, and deſire of revenge, from intemperance and noxious ſteams, from intenſe ſtudy and contemplation, from diſeaſes which affect the brain, ſuch, as Lethargies, Epilepſies, and thoſe which the *Greek* Phyſicians call κάλοχη and καταλήψις, the animal ſpirits being either vitiated and corrupted in the brain, or elſe being there of a ſuddain detained and hindered from flowing upon the outward ſenſes, and from diſtemper of blood, and

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ill habit of body, of which there are innumerable examples in the writings of Philoſophers and Phyſicians. In which caſes the perſons affected are oftentimes void of all ſenſe and motion, cold in their extreme parts, and their hands ſtiff, ſometimes their faces pale and wan, at other times the blood ſettled in their cheeks, with the various ſymptoms of approaching death. Sometimes one or two, or more of theſe cauſes may concur in the ſame perſon, as melancholy, and great thoughtfulneſs, when the mind firſt retires into it ſelf, and does not take notice of thoſe outward ſenſible objects, which preſent themſelves, (the ſpirits being ſo buſily employed in the purſuit of ſome thought or phanſy, as to hinder the external ſenſes to perform their operations,) and ſo not giving check or reſtraint to it ſelf, is wholly overwhelmed for a time, and the rational powers exſtinguiſhed during the ſeizure: and the thicker and more groſs the ſpirits are, as it happens in grievous fits of melancholy, and conſequently not ſo eaſily diſentangled and diſſipated, the abſtraction continues the longer, and is the more violent: ſo that according to the different temperaments and humours of perſons, Ecſtaſies ariſe from ſuch and ſuch natural cauſes, aſſiſted by variety of accidents.

3. Let us conſider the concomitants, effects and conſequences of the ecſtaſies and raptures, which this woman fell into, which were very various, but ſuch as are uſual, and happen to perſons carried away with Enthuſiaſtical deluſions, and in which the holy Spirit of God cannot with any pretenſe or ground of reaſon be ſuppoſed to be any way concerned.

1. For her viſions, in which ſhe phanſied, that ſhe had the honour to be entertained by Chriſt familiarly, and that very often; that he had loved her, and choſen her to be his Spouſe from her mothers womb. And it

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muſt be ſuppoſed as a certain proof and real effect of Chriſt's love, that her mother, when ſhe was with child of her, felt not the illneſſes and indiſpoſitions which uſually others are ſubject to in the like condition: and thus her mother's vigorous conſtitution muſt paſs for miraculous. It is become an uſual artifice to take off the minds of ſuch as they would entice into a Cloiſter from all thoughts of Matrimony, to perſwade them, that a vow of Virginity is a ſpiritual contract of union and love between Chriſt and them, that the year of probation is a limited time of wooing, and that at the profeſſion the marriage is actually ſolemnized: and ſometimes the deluſion is ſo great, that they have phanſied Chriſt actually preſent and married to them, and ſeveral Saints attending as Paranymphs and witneſſes of the ceremony. This the Nunns believe waking: it is the ſolace of their reſtraint, and the entertainment of their melancholick hours, and the phantaſie being thus inveigled and carried away with theſe dreams of folly in their ſobereſt reflexions on the happy change and condition of life, that they are married to Chriſt; in their ecſtatical fits, when no outward objects come thwart the imagination, and divert it from being intenſe, a thouſand figures appear to them, and a new ſcene is dreſt up in the brain with all ſeeming repreſentations of truth, and the impreſſions being ſo deep and lively, and which cannot be ſo eaſily effaced, they become confident and aſſured when they awake, that they have been converſing with Chriſt all this while, that he has been careſſing them with all the fondneſſes and endearments of a Lover, that he has ſpoken kindly and comfortably unto them, and given them aſſurances of his conſtant and unalterable affection toward them. Thus one morning after five Sect. 36.
years of ſad and perplexing thoughts, which made her

almoſt weary of her life, during the ſinging the *Te Deum*, which certainly raiſed and exalted her dull and unactive ſpirits, which ſuch a long and tedious ſorrow and anxiety of mind had depreſſed, upon this ſuddain change ſhe ſinks into one of her uſual fits, to which her ill conſtitution of body and a diſordered phantaſy ſo powerfully enclined her, and wakes with all imaginable joy upon the aſſurance ſhe had received from her divine husband in her profound ſleep, that in conſideration of her great ſufferings and trouble ariſing from the ſight of Devils, who had terrified her during that long interval of his abſence, he would never for the future abandon her, but from that moment ſhe ſhould enjoy his dear and never-failing preſence. At
Sect. 37. ſuch a time ſhe phanſied Chriſt to have given her his heart in the preſence of St. *Angel*, a Martyr of her Order, and of St. *Catharine* of *Siena*, the witneſſes of this extraordinary endearing preſent, and to place his crown of thorns upon her head, and to have imprinted the five ſacred ſtigmata or wounds upon her body, and this, with the abundant communications of divine knowledge and purity as a reward of her faithful carriage and affection toward him, and that St. *Auguſtine* at two different times, engraved upon her heart, firſt in letters of blood, and afterwards in letters of gold, theſe four words, *verbum caro factum eſt*, *the word was made fleſh*. But as for the wounds, ſhe out of a profound humility, no doubt, not thinking her ſelf worthy of ſuch a ſtupendious grace and favour, prayed, that they might be concealed from mortal eyes, ſo that they became inviſible, like the miracles which ſome miſerably deluded perſons here among us, of the ſame complexion with hers, have pretended to have wrought, which no body elſe are admitted to ſee but themſelves; and it is to be

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ſuppoſed, that if they had opened her body after her death, they would have found thoſe characters, which ſhe phanſied engraven upon her heart, altogether wanting, and equally inviſible.

Afterwards for three nights together, ſhe perſwaded her ſelf, that ſhe was no leſs than taken up into heaven, and admitted into the cabinet of the holy Trinity, and ſaw the glories of the Beatifick Viſion: and alſo at another time had ſeveral private converſations with God the Father, who vouchſafed to teach her the method ſhe was to obſerve in order to her preparation for the Sacrament. To ſuch a height of deluſion was ſhe raiſed by her diſturbed phanſy and diſtempered blood, which boiled within her, being ſo hot at that time, that ſhe put her arms into a baſon of water, and poured it upon her breaſt to cool her ſelf: at other times the groſs humors of her body were ſo agitated, that ſhe foamed at the mouth, and diſcharged them that way, her ſtomach ſwelling with wind and vapors. Sect. 61. Sect. 62. Sect. 62. Sect. 57.

Again, ſhe phanſied, that ſome few months after her profeſſion, Chriſt took upon him the care and conduct of her Soul, and gave her twelve rules of perfection, which the Compiler of her life did not think fit to ſet down: but two of them, as we may very well conjecture, were theſe; the one, that before ſhe gave any counſel or command to thoſe over whom ſhe had the government, ſhe being thought fit to be the Miſtreſs of the Novices, when ſhe was but three and twenty years of age, ſhe ſhould look ſtedfaſtly upon a Croſs: and the other, that ſhe ſhould ſleep but five hours. But are not theſe illuſive amuſements of a poor Viſionaire? Is this part of conduct worthy our Bleſſed Saviour? has he not laid down plain and eaſie rules and directions of conſummate piety and devotion in his holy Goſpel? He has Sect. 39. Sect. 45. Sect. 42. Sect. 47.

done this moſt certainly, and there is no need of any further addition from Ecſtatical dreams.

But have not ſeveral wild Enthuſiaſts, equally diſtempered in their brain, pretended to the ſame intimate and familiar converſation with God and Chriſt, when the whole has been tranſacted in their diſturbed imagination, pleaſing it ſelf with groſs images and ideas of things?

At other times upon alteration of the humors, the phantaſy, quite tyred with the contemplation of heavenly things, gives way to melancholick impreſſions, and then a new ſcene opens, even that of hell, and devils appear, and ſuch like frightful ſpectacles, and the thoughts of the deluded perſon are ſo intent upon theſe diſmal repreſentations both ſleeping and waking, that no reaſon, no advice, no perſwaſion, not ſleep, (for at that time the deluſion is the ſtrongeſt) ſcarce any medicine can either divert or allay the violence of them; and then whatever melancholy can poſſibly ſuggeſt, is believed real, and receives new ſtrength every day more and more by continued thoughtfulneſs and indulgence in it; which was the very caſe of this poor deluded woman. Her day-viſions, and night-dreams were equally terrible: ſhe ſeemed abandoned to the fury, ſpight, and madneſs of infernal ſpirits, and a
Sect. 30. voice had told her, ſhe ſhould be caſt into a place full of Devils, which ſhe called the lake of lions, which appeared under monſtrous ſhapes, and remain'd there for the ſpace of five years; and upon this miſperſuaſion, direful agonies muſt neceſſarily follow, and ſorrowful exclamations, and bemoaning of her forlorn condition, incapable of receiving any comfort. Devils haunt and perſecute her every where, and five ſet upon her very fu-
Sect. 31. riouſly and cruelly one after another, and then ſhe phanſies,

phanſies, that ſhe was bit by them under the figure of vipers and ſerpents, and was ready to be devoured by fierce Lions, enraged with hunger: but what were theſe Devils? it appears, that they were no other than vain and extravagant thoughts, which broke into her mind, the effect of an ill habit of body and a diſtempered brain.

In this woful perplexed condition, ſhe taking up a knife in the kitchin, is tempted to kill her ſelf, but to prevent her deſperate wickedneſs, reflecting upon the Virgin *Mary*, whom ſhe called upon for help, ſhe runs away with it, and puts it into the hands of her Sect. 33. image: afterwards her reſtleſs condition prompts her to forſake the Cloiſter, finding no eaſe in her troubled mind, under a pretenſe of piety and zeal to gain ſouls: ſhe ſeizes upon the keys of the convent, and runs to the Virgins image, as if it were impoſſible, for her ſelf, or any other, to take them away out of her hands, being fully ſecured this way from being a fugitive. How inconſiſtent is this wild behaviour with ſobriety of temper and underſtanding? Is it not rather the effect of phrenſy and diſtraction?

At other times, according to the different working of the humor, Enthuſiaſtical perſons phanſy Saints and Angels, and the bleſſed Virgin eſpecially, to appear in their defenſe and ſuccour, and leave marks of their favour behind them; as a roſe, or a chaplett, or a veil, ſuch a one whiter than ſnow the holy Virgin is ſaid to give our Nunn, which preſerved her virgin-purity from the furi- Sect. 69. ous attaques of luſtful thoughts, with which one of the Devils aſſaulted her. But if theſe preſents be real, and not conveyed by any trick, artifice, or confederacy, is it not to be feared, that by the juſt judgment of God ſuch perſons who will not be governed in a way of reaſon, and according to the directions of his holy word, are deluded by

by the Devil, who can and does transform himſelf into an Angel of light, and has aſſumed, even by the confeſſions of ſome of the great writers of the *Roman* Church, the ſhape and figure of Chriſt crucified, and of the Saints? and to his agency by the permiſſion of God, ſeveral odd accidents and alterations, which ſeem præternatural, may not unjuſtly be aſcribed, they having in them no tendency to promote the glory of God, or the good of Mankind, or to advance the true Religion, or promote piety, but altogether the contrary, and particularly to keep up evil and unworthy opinions of God, to caſt a blemiſh upon his wiſdom in the preſcribed means and methods of grace and ſalvation, and to foment ſuperſtition and gainful error. But of this I ſhall have occaſion to ſpeak in the Appendix.

In this ecſtatical condition it is, that the phantaſy ranges all over the univerſe, and takes a ſurvey of heaven and hell, and purgatory, with which ſuppoſed place their waking thoughts cannot but be moſt ſadly affected, and ſeems to have a clear view of ſouls in their ſtate of ſeparation. The pretenſe is ſo common in all enthuſiaſts, and ſo ſubject to illuſion, that one would wonder, that the diſcoveries of theſe Viſionnairs ſhould find any credit in the world, and much more be admited as good evidence in order to a legal proceſs about the beatification of any perſon, who died with the fame and reputation of holineſs, but that ſuch ſtories mightily facilitate that weighty affair, when an extraordinary devout Nunn ſwears, ſhe ſaw his ſoul all glorious and ſplendid in heaven: and who cannot but believe purgatory and the redemption of ſouls out of it by the ſuffrages, alms, and maſſes of the living, from her pretended viſions of her Brothers ſoul, who acquainted her what particular torments are inflicted

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inflicted there, and for what particular ſins, and of that of a Nunn, which had been detained in that ſad place for three very trivial reaſons which the reader will find in the 83 ſection? Indeed theſe ſtories will much edify a reader according to our Author; but it muſt be ſuch a one, as is idly credulous, and wants the uſe of his reaſon, and is ſunk into the very dregs of *Roman* Superſtition.

2. Another uſual effect and concomitant of ecſtaſies, is an unequal temper of mind, which ſhews its ſelf in exceſs and variety of paſſion. Sometimes the perſon is raviſhed with joy, and carried away with pleaſing remembrances of the ſuppoſed divine communications. The Ideas continue bright in their phanſy, and their blood is put into a new ferment, and their heart is dilated, and the ſpirits are exalted and become more vigorous in their motion, and the mind conſequently will exult and triumph in a warm reflexion on its glorious condition, to be admitted to an inward converſe with God, and rapturous expreſſions than are uſually poured forth with great fervency and zeal, and with all the confidence of truly inſpired perſons: when indeed it may be nothing elſe but the reeks of heated melancholy in the brain of a devout man or woman, which by a natural operation cauſes quickneſs of thoughts, and fluency of ſcriptural expreſſions, and ſtrains of eloquence, and exclamations of triumph. But ſoon after they fall into the other extreme; for when the melancholy is cool, and the ſpirits are quite tired, they grow dull and ſtupid, the mind is affected with the contrary paſſion, deſpair and deſpondency take place, and ſad abidings and diſmal apprehenſions of things overwhelm them: and nothing but frightful objects preſent themſelves to the phanſy, which dwelling too long upon them, is wholly taken up with the thoughts of them. Theſe ſad thoughts

break

forth into lamentable and diſmal out-cries and expreſſi-
ons full of deſpair, and afford plentiful matter for tears,
and ſighs, and groans, and all the diſorders of immode-
rate grief, the natural and uſual entertainment of a
troubled mind. This certainly will ſatisfy the ſober
reader about the reaſon of thoſe ſuddain tranſports of
joy he will meet with up and down in the life of our
Nunn, and of thoſe deliquiums and deſolations of ſpi-
rit, and ſharp agonies, under which ſhe lay more fre-
quently: her phanſy was diſturbed, and her conſtitu-
65. tion weak and ſickly: ſometimes a fever holding her for
five years together, and all the ſymptoms of melancholy,
followed by the uſual effects ſeen upon her.

3. As to her profound diſcourſes of the other world,
and of ſpiritual things, and of the myſteries of faith:
there is nothing in it of ſupernatural and extraordinary:
this hapning alſo according to the temper of the perſon
affected: for the phanſy being raiſed by intenſe medi-
tation, and finding vent at the mouth by words poured
forth impetuouſly, and great pleaſure too in theſe
wild harangues, is carried beyond it ſelf in its ordi-
nary workings, and flies out into rhapſody, and extrava-
gant and ſwelling forms of ſpeech, which oftentimes
are without due connexion and juſt ſenſe, and
indeed are altogether unintelligible, or elſe very
mean and trivial, if examined and brought to the teſt
either of right reaſon, or the divine revelation of the
Scriptures.

Sect. 23. 4. So for her ſpeaking of Latine, and citing the Fa-
thers, it is to be remembred in the firſt place, that the
Nunns themſelves perform their ſolemn devotions in the
Quire in Latine, and that no other language is permit-
ted by the *Roman* Church to be uſed in any of their pub-
lick offices. And it is well known, that the Jeſuits in
China

China are obliged at this day to conform to this eſtabliſht rule and cuſtom, and baptize in Latine, and moſt ſtrictly retain the *Latine* forms, as *Ave Maria* and the reſt: as they did in *Æthiopia*; which created (*a*) a great diſlike and prejudice in the Chriſtians of that country againſt the *Roman* religion, and contributed not a little to their expulſion. So that we may conclude, that the Nunns by their often ſinging the Pſalter and the Hymns contained in their rituals, from which they are not to vary one ſyllable, may underſtand ſomewhat imperfectly the ſenſe of ſeveral pious expreſſions and ejaculations, which they eaſily get by heart, and fix in their memory, and ſo may well be ſuppoſed to utter them when they are ſober, as well as when they are ecſtatical, without any the leaſt pretence to divine and ſupernatural inſpiration. And the like may be ſaid for her citing ſeveral paſſages out of the Fathers in their proper language I ſuppoſe in Latine too, ſuch in all probability as ſhe had heard made uſe of by the Monks and Fryers in their Sermons, or had found ſcattered up and down in their Breviaries and lives of Saints or books of their own language, which they put into their hands to cheriſh their devotion and divert them at their hours of leiſure. But ſecondly this has happened to a great many perſons in their diſtractions, and eſpecially to women in the height of fits, ariſing from diſeaſes proper to their ſex, that they have ſpoken ſometimes Latine, ſometime Greek, and Hebrew, of which before they had no knowledge and skill: of which (*b*) *Levinus Lemnius*, a moſt judicious Phyſician and Philoſopher gives ſeveral inſtances, which ſuppoſing to be true, and not done by artifice and confederacy, and their ſpeaking of unknown languages, which they had never ſo much as heard of, being unaccountable upon natural principles, yet it would be the height of raſh-

(*a*) *V. Ludolfi hiſtor. Æthiopic. lib.* 3. *cap.* 12.

(*b*) *De occult. Nat. mir. lib.* 2. *c.* 2.

neſs to aſcribe this without any further examination to the influences of the ſame bleſſed and holy Spirit, who inſpired the Apoſtles with the knowledge of ſtrange tongues, which was altogether neceſſary for their more ſpeedy and effectual planting Chriſtianity in the moſt diſtant places of the then known world: which miraculous gift continued with them, and was conducted and regulated by their underſtanding, and did not conſiſt in wild incoherent ſtuff, or meer flaſhes of an extravagant phanſy, or in unintelligible and nonſenſical notions, but in ſteddy and convincing Arguments agreeable to the true meaſures of ſober and rational diſcourſing: whereas, it has been found by undeniable effects, and other ſatisfactory proofs, that many ſuch perſons at ſuch times have been poſſeſt and acted by an evil ſpirit, who has ſpoke through their organs. And this the ſeveral hiſtories of perſons exorciſed according to the rules of *Roman* art, which no *Romaniſt* can well deny, will ſufficiently make out. But we need not go ſo far in the preſent inſtance, which has nothing in it above the uſual methods and power of diſtempered nature.

Sect. 18,19. 5. To heighten her glory, and to render her a genuine daughter of the great *Elias*, ſhe is ſaid to be endued with the ſpirit of prophecy, which moſt ecſtatick perſons pretend to: but the inſtance is ſo mean and trifling, that nothing but a moſt injudicious partiality to her could poſſibly ſuggeſt the thought, or perſuade the belief of it. For ſhall every confident aſſeveration paſs for the dictates of an infallible ſpirit? A ſickly young melancholick maid, who had almoſt killed her ſelf by immoderate faſting, and other undue ſeverities, finds her ſelf more and more indiſpoſed, and probably enough concludes from natural ſymptoms, that her increaſing diſtemper, by the progreſs it had made alread, might bring

bring her into great danger of death, and conſequently ſhe knew, that if this ſhould happen, as ſhe foreſaw it might, they would haſten her Profeſſion, that ſhe might not be deprived of the merit of it. And for this conjectural phanſy, ſhe is entitled to a prophetick ſpirit: ſuch alſo was her gueſs, which is called a prediction, that the Cardinal of *Florence* ſhould one day be made Pope, which our Author, conſidering the rare qualities of that Gentleman, to which we may add the great intereſt of the *Medicean* family in the Court of *Rome* at that time, confeſſes was not difficult to divine, and it is likely it is what ten thouſand others wiſht or ſaid beſides our Nunn; but he lays the ſtreſs upon this, that ſhe acquainted him, that he ſhould enjoy the glory of the ſoveraign Pontificate but a little while: tho that moment be undetermined, and it would have ſerved, if he had lived a year, or two, or three, or longer; only let it be remembred, that when that Cardinal was choſen, he was about ſeventy years of age, and not of the ſtrongeſt conſtitution; and they who choſe him in that Conclave, to put an end to a troubleſom election, and to bring their purpoſes about more ſucceſsfully in the next, might do it the rather, becauſe they eaſily foreſaw without pretending to be Prophets, that he would be but a ſhort-liv'd Pope. Another inſtance of her prophetick ſpirit is, that after ſhe had received the extreme unction, when her Confeſſor, who was deſirous to viſit the Hermites of *Mount-Serrat*, at ſome diſtance from *Florence*, where is a chappel and image of the V. *Mary*, famous for miracles, and mightily frequented by her ſuperſtitious votaries, and recommend her to their prayers, as if this had been the only end of that aſſigned journey, was unwilling, for fear leſt ſhe ſhould die before his return, ſhe encouraged him to go, aſſuring him, that he

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ſhould find her alive three days after. But in conſumptions, and ſuch like chronical diſeaſes, which bring on death by very ſlow degrees, it is no way difficult to believe, that the ſick perſons who are more ſenſible of their condition than either the Phyſicians or aſſiſting friends, may from natural experience conclude, that they ſhall hold out longer, two or three days or more, than the others could eaſily imagine.

6. The laſt effect and conſequence of Ecſtaſy, which I ſhall mention, is wild and odd behaviour, which no ſober perſons, who enjoy the full and perfect uſe of their reaſon and underſtanding, would give way to ſo much as once, much leſs would be guilty of often, and is indeed the effect of a diſtempered phanſy, and of downright phrenſy, which too too evidently appears in the life of this Nunn. Let her be as reſerved as a Nunn ſhould be, and avoid not only the converſation and ſight of all men, even of her father and kinſmen, but of the women of the world, as they call all ſuch, as will not enter into a Convent, (including her mother and other relations in the number) and come not within the Parlour, where the Nunns often divert themſelves, and ſpend their leiſure-time in chat, and receive the viſits of their devotos and friends, and have it in the ſame horror as hell it ſelf; (but a very few Nunns, I ſuppoſe, are of her opinion) and extravagantly wiſh, Sect. 15. that ſhe might burn in Purgatory ſo long time as ſhe had loſt in that place, in way certainly of expiation for her unprofitable diſcourſe there, and for the loſs of thoſe pretious minutes, which ſhe might have employed in the ſtricter obſervance of her rule; let her retain a firm perſwaſion of the perfection of monaſtick life, and have as mean an opinion, as ſhe pleaſes, of others, left in the world, and either pity their condition, as not

not ſo happy as hers, or deſpiſe them, as not ſo religious as they might be, becauſe not profeſſed: yet her continual kiſſing of the grates and walls, which kept her from having any thing to do in the world, ſavours of weakneſs aud childiſhneſs, and is a kind of ſpiritual wantonneſs. But this is very inconſiderable and pardonable to what follows, as her leaving the work ſhe was employed about, and running to the Chappel in great haſt in one of her melancholick fits; which yet muſt be thought *the hand of God upon her*, as it was upon the old Prophets, and there falling down in a ſwoune half dead, and, after ſhe had a little recovered her ſelf, crying out, *Lord, what wilt thou have me to do?* this hapned in the 19th year of her age; at other times running in the Cloiſters, gardens, and other places of the Convent, then pulling off her ſhoes and ſtockings, and throwing them upon the ground, and running in great fury to her cell to pack up what ſhe had there, in order to be rid of ſuch unneceſſary furniture, and putting on one old habit only upon her bare fleſh, without any other cloths but a ſcapulaire and a girdle, ſhe marches in triumph to the Chappel, ſinging in the way *Te Deum*, and there makes an extravagant profeſſion before an image of the Virgin, writing with one hand, and laying the other upon that of the image, thus plighting her faith by this ceremony. Sect. 15.

This was immediately after an Ecſtaſy, when it is pretended ſhe had been caſt down upon the ground by the Spirit of God. But the Confeſſor and Abbeſs commanding her to reſume her habit, and go like the other Nunns, ſhe was forced to obey; but the next morning after ſhe had received the Sacrament, ſhe returns to the ſame extravagance, and addreſſes to our bleſſed Saviour in a fit, which then ſeized her, inſinuating, that in doing what ſhe had done, ſhe had obeyed his commands, Sect. 26. Sect. 27.

mands, phanſying all along, that ſhe was accompliſh-
Sect. 28. ing the deſigns of God, and that it was he, who had impoſed this rigorous penance upon her, as you will more fully ſee to be her pretence in other inſtances. But this extravagance appeared moſt, when upon a reflexion on the hiſtory of our Saviour's paſſion, ſhe was carryed by an ungoverned imagination to act it over in her own
Sect. 58. perſon in all the particular circumſtances of it, as if this fooliſh repreſentation had been the ſame as to be crucified with him, which continued full ſix and twenty hours; and indeed 'tis well remarqued, that all this while ſhe was in an ecſtaſy, that is, ſhe did not well know what ſhe did, but was hurryed on by the violent impreſſions of a groſs phanſy, to this indiſcreet and unwarrantable imitation of our Saviour's agonies in the garden, the whole proceſs of his arraignment, his crown of thorns, bearing the croſs, and the manner of his dying upon it, uſing beſides the ſeven words of our Lord, very enthuſiaſtical expreſſions, which cannot be juſtified, and indeed ſcarce excuſed. And to compleat this mockſhew, when ſhe had recovered her ſelf from the tranſports of ecſtaſy, our Author ſays, ſhe appeared fair as an
Sect. 59. Angel of heaven, and ſeemed to participate of the reſurrection of our Saviour, as ſhe had before of his paſſion. This certainly is far from the meaning of St. *Paul*, when he ſaid, *he counted all things but as loſs and dung,*
Phil. 3. 8, 10. *that he might win Chriſt, and know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death*: this conformity not conſiſting in mimical proceſſions, or artificial ſcenes of phanſy, but in mortifying our corrupt paſſions, in ſubmitting to his will, and in ſuffering with meekneſs and patience when God calls us to it, for his name and truth after his bleſſed example. Thus I have ſhown the natural

tural and common effects of Ecſtaſy, which not is alike violent in all, or at all times in the ſame perſon, according to the various indiſpoſitions, wherewith he or ſhe is affected, that it depends chiefly upon the diſtemperature of the humors, and of the animal ſpirits, which often produce diſtraction of thought, and melancholy, and ſadneſs, and is cauſed by an ill habit of body, by fevers and epilepſies, and ſuch like diſeaſes, which affect the brain, and that where phanſy is predominant, and the head weak, and the paſſions violent, theſe illuſions oftentimes prevail; by which it will appear, that as long as theſe cauſe continue, or as often as they recur, the effects are natural and unavoidable, *viz.* relapſes into ecſtatical fits, and all the misbehaviour conſequent upon them.

3. The next thing remarkable in the life of this poor melancholick Nunn, is her great auſterity, which ſhe began early; the firſt inſtance or prognoſtick of which Sect. 2. our Author makes to be her earneſt rejecting of fine clothes, when ſhe was a very child; and in favour of the courſe habit of Monks and Nunns, he miſapplies the word of our B. Saviour, *Matth.* 11. 8. and of St. *Auſtin*, as if the different condition and profeſſions of life, and the common rules of civil prudence and behaviour did not ſuppoſe a diſtinction in habit, according to every ones quality; and as if no mediums are to be obſerved between gaudineſs and naſtineſs of apparel; we quarrel not with the *Capuchius* for their beggarly and homely cloths, ſo long as they make them only the badge of their order and p ofeſſion, and not of religion, which conſiſts not in ſuch trivial matters, but leaves us to the rules of decency and expedience. But if ſlovenlineſs be neceſſary and eſſential to a ſtrict and auſtere life, ſome of the late orders of Religious in the Church of *Rome* will hardly be able to free themſelves from juſt cenſure for the peculiar

peculiar neatneſs of their habit. Whatſoever averſion ſhe had to the ſilks, with which they would have clothed her, it might be nothing elſe but the effect of her childiſh phanſy, without any regard to her being afterward a Nunn; but it is common to moſt writers to apply the ſlighteſt and moſt accidental paſſages of infancy and childhood, tho they belong promiſcuouſly to ſeveral, as certain marks and proofs of the future behaviour and quality of the perſon, whom they have a mind to admire and magnifie; and nothing, tho meerly caſual, or never ſo mean and uſual, but with the addition of a few circumſtances ſhall be made uſe of to fill up the character, and ſhall paſs for ſomething deſigned and extraordinary.

It is certain, that we ought to reflect upon the dolors and all the other amazing circumſtances of our bleſſed Saviour's ſufferings with a lively, ſenſible, and pungent ſorrow, that he, who was innocence it ſelf, ſhould be treated after ſo rude and barbarous a manner: and it will add great weight to our ſorrow, when we conſider, that it was for our ſakes that he endured all this: and this will ſoon make a way for the other paſſions to enter, with which a devout mind ought to be juſtly af-
Sect. 6. fected: but for a girl of twelve years of age, to wear a Crown of thorns upon her head all night in that extremity of pain, which their ſharp points neceſſarily cauſed, was the effect of a wild phanſy, deſtitute of the direction and government of ſober reaſon, which allows of no ſuch unjuſtifiable ſeverity, and is far from the genuine temper of Chriſt's religion, which commands us indeed to deny our ſelves, and to take up his croſs and follow him, that is, croſs our very inclinations and appetites, part with all our worldly enjoyments, if they ſtand in competition with our duty, and ſuffer willingly

willingly and chearfully for his ſake, and the profeſſion of his truth, but without any ſuch indiſcreet and childiſh imitation of his ſufferings. To this danger are devout perſons, over-run with melancholy, expoſed, who do not conſider as they ought the true end, and deſign, and benefits of Chriſt's ſufferings, and the proper influences they ought to have on our underſtandings and lives, but pleaſing themſelves with ſuperficial notions, and bare hiſtory, and groſs ideas of things, at laſt give themſelves up to the exceſſes of feminine pity. But this miſperſuaſion, that her complexion and temper enclined her to, grew up with her, and was heightned into a pretence, that God inſpired her with this ſevere courſe of life, which ſhe had taken up ſo early, and impoſed this ſevere penance upon her; and that it was the will of Chriſt, who by theſe methods was about to make her conformable to himſelf, that ſhe ſhould uſe theſe extraordinary rigors upon her ſelf. In one of her ecſtaſies, after ſhe had deſired to know of God, what he would have her do, it was anſwered her at the ear of her heart, that is, ſhe had a ſtrong phanſy in her diſturbed brain, that it was his will that ſhe ſhould live only upon bread and water for five years, except on feſtival days, when ſhe might a little indulge her ſelf with Lenten fare. But it ſeems ſhe was afraid to diſcover to thoſe who had the government of her this ſevere divine command, till upon the hearing of another voice, that ordered her on the following day to taſt of nothing but bread and water, and that under the threat of *withdrawing his eyes from her*, ſhe diſcloſed the revelation; but they commanded her the contrary: but her weak ſtomach rejecting the ordinary food ſerved upon the table for four days together, they very wiſely conclude, that this was a certain proof and ſign of the divine will and pleaſure, and leave her in her own power

Sect. 24. Sect. 28. Sect. 26. Sect. 29.

to do whatever ſhe pleaſed, as to her eating or not eating.
Sect. 32. Hence followed extraordinary penances, as faſting ſeveral weeks without any other nouriſhment, but that of the Sacrament, (ſo that for that time ſhe only fed upon, and was ſuſtained by ſpecies or meer accidents) whipping her ſelf with iron chains, and putting on an iron pointed girdle, which ſhe kept on even at her work, and rouling her ſelf upon bundles of thorns; but this was in imitation of St. *Francis*, when by violence of temptation luſtful thoughts broke in upon her mind, which is here called,
Sect. 32. being *perſecuted by the Devil Aſmodæus.*

But it ſeems, time and a ſerious recollection of her own ſickly and weak condition, joyned to the advice of her Superiors and Phyſicians, made her relax very much
Sect. 33. of this ſeverity, in order to the recovery of her health, which ſhe had ſo much impaired. Now what is there in all this ſeverity but melancholy and obſtinacy of humor ariſing from miſguided devotion, and a miſunderſtanding of the true ſpirit of Chriſtianity, and a falſe perſuaſion of the will and mind of God, owing wholly to the violent ſuggeſtions of her deluded phanſy?

4. The miracles they aſcribe to her are mean and trifling, and I ſuppoſe are only put down, becauſe her life would ſeem imperfect without them, and that this is become a neceſſary qualification in a perſon, to whom her zealous Votaries deſign the glory of a canonization. But they little remember the true end and deſign of miracles, which is to convince, and which, like the gift of tongues, are *ſigns to them which believe not, not to them which believe*, and are made uſe of by God for ſome great purpoſe of his Providence, and not to amuſe and raiſe wonder only: and it often happens that tricks and artifices, and ſometimes meer accidents paſs with ignorant and credulous perſons, who underſtand nothing either

either of the power of phanſy, or the power of nature, for miracles. What they relate of her uſing her needle and pencil in an ecſtaſy, that others have done in their ſleep, which tho it be lookt upon as unuſual, is far from being miraculous. And for the pretended miracle of the multiplication of the oyl, and this by placing her image upon the veſſel, it looks like a fiction, as if ſuch a kind of proviſion were ſo abſolutely neceſſary at that time, that the Nunns could not live without it, or that they could procure none from abroad, and wanted friends or mony to encreaſe their ſtore, or that the old ſtock made the year before, and of which, there being no dearth in that or the preceding years, there might be a great plenty left in *Florence*, which could have eaſily furniſhed them, had been quite ſpent: and it is finely invented to render her more conformable to the two great Prophets, whom they idly phanſy the founders of the *Carmelite* order, but it was great poverty in one of the widows, whoſe ſons were ready to be ſeized upon by her mercileſs creditor, and a famine, which raged in *Judea*, which made their compaſſion and the miraculous effect of it neceſſary. Sect. 77. Sect. 87.

Thus alſo if God does bleſs with ſucceſs the uſe of any medicine, or if the ſtrength of nature throws off the virulence of any diſtemper, if the Saint be at the ſame time invoked, or any relique be applied to the part affected, or if by a happy providence there is any great deliverance from imminent danger either at land or ſea, this muſt be aſcribed to the merit and interceſſion of the Saint prayed to, and the glory of it given away from God, to whoſe great mercy and goodneſs we owe our being, and the continuance of our lives, and our daily preſervation.

Her body, when dead, ſends forth ſweet odours, and remains uncorrupted, that is, the humors being ſpent

and wholly dryed up by her immoderate faſting; and her virginal modeſty continued in it, after her ſoul had left it, ſo that ſhe, not being able to endure the ſight and touch of a licentious extravagant young man, who came among others to the Church, where ſhe lay expoſed, to look upon her, ſhe turned her head on the other ſide, as it were in juſt ſcorn and indignation, no doubt, to the great terror of the young man, and the amazement of thoſe who were with him. This prodigy was atteſted by a venerable Jeſuit, who could do no leſs out of gratitude to her memory, whoſe viſion and oath upon it contributed ſo much to the ſainting of *Lewis Gonzaga* of the ſame order. But how often are ſuch ſuppoſed prodigies owing to meer phanſy and miſtake, or elſe to trick and artifice? Thus in thoſe ſad and gloomy times of the year 1658. the ſtatue of *William* the Conqueror in the Royal Exchange was ſaid to have brandiſhed his ſword, and upon either the deluſion or deſign of the firſt reporter, I obſerved, as I accidentally paſt through that place, great numbers of idle phanſiful people ſtaring upon it, vainly expecting, that the trick would be ſhewn a ſecond time, that was not ſhewn the firſt: it being equally true, as that the ſtatue of King *Charles* the firſt on horſe-back at *Charing-Croſs* ſhook his head, as a noble Lord, who had given great diſturbance to his government by his factious and rebellious behaviour, which he repented of, was carryed by in great pomp and ſtate in his hearſe to be enterred in the Country, which the idle reporter ſwore that he ſaw done.

I need not enlarge upon the other particulars of her life; her charity to the poor, which begg'd at her Fathers gate, when ſhe was a very child, in giving them a ſhare of her breakfaſt and evening collation; her retiring from the company of thoſe of her age into ſecret places, that

that ſhe might with greater application of mind give up her ſelf to mental and vocal prayer; her inſtructing little children; her vow and reſolution of becoming a Nunn, when ſhe was but ten years old: beſides the above mentioned auſterities, her contempt of the world, and her ready obedience; all which, if there be nothing of hyperbole and amplification, as is uſual in ſuch kind of narratives, may be aſcribed to a ſtrict education, which working upon a religious melancholick temper, had produced ſuch an unuſual behaviour, which the Nunns, to whoſe care ſhe was committed, encouraged and rendered habitual, and then judged, from theſe hopeful beginnings, that ſhe would equal the chiefeſt women- Sect. 8.
ſaints of their Church, as being ſent by God to ſupply the great loſs the order had ſuſtained by the death of St. *Thereſe*, which hapned but two months before ſhe took the habit upon her, in her ſixteenth year, which ſhe had vowed four years before. But tho this age in other Countries is not capable of that experience, and ſolid judgment, which are requiſite to make them to conſider all things wiſely and fully as to their future condition of life: yet this muſt be no prejudice and bar to the ripe wits of *Italy*, who can judge for themſelves in their very childhood. But it is ſaid, that the Spirit of Chriſt had taken full poſſeſſion of her long be- Sect. 3.
fore, and ſo conſequently her devoting her ſelf to a cloiſtered life, muſt be aſcribed to inſpiration and holy love, and not to any melancholick humor, or the direction of a Nurſe or Governant, and thoſe other plauſible arguments, with which other young maidens are wont to be inveigled into a Nunnery.

But let us grant, that true devotion carryed her thither; yet what great pity is it, that it was not better regulated? but this neither the ſuperſtitious doctrines

and

and practices of the *Roman* Church, in which she had been educated, nor her enthusiastick temper would permit even in the sober and less disturbed intervals of her life.

Let any sober person reflect upon her usual practices and behaviour, such as running to the image of the Virgin, and praying before it, and having recourse to her for aid and protection, by which she is said to be *victorious over the Devils, who tempted her*, her rendring the homage of vows to her, to her Angel Keeper, and to all Saints, and that vow especially, to worship their reliques; (and we know to what a great height of foolish superstition that veneration is arrived among them, and how they abuse the credulity of ignorant people,) her protestations, which are many of them indiscreet and unjustifiable, (for as to her daily spiritual exercise, our Author has not thought fit to set it down, tho he says, it was most exact and complete) her frequent disciplining her self in the way of revenge for her drowsiness, before she attained the great gift of sleeping but little, or for missing of prayers but once, tho she was then attending at that time on one of the Sisters in the Parlour, whom she could not well leave alone; and lastly, her extravagant desires and exclamations and prayers (o) void of sound sense and piety, and flowing from downright Enthusiasm; and let him take a full view of the whole course of her life, he cannot but lament the misfortune of this poor woman to fall into such ill hands, who understood her distemper no better, which should have been corrected by medicine and sober counsel, and miscarryed so foully in their conduct, and were so miserably mistaken in their judgment of her.

Sect. 33. Sect. 41. Sect. 40. Sect. 47. Sect. 55. (o) 63. 67.

This is the person, for whose canonization the (a) *Carmelitan* order was so concerned for many years, which could

(a) See la relation de ceremonies faites en l'eglise de saint Pierre de Rome, avec les preparatifs, en la canonization.—*printed at the end of her life.*

could not be effected without the requeſt and interceſſion of the Emperor and King of *Spain*, and of the King and Queen of *France*, it being a matter of great delay and expenſe too, to paſs through all the forms uſed in the Court of *Rome*, before they can hope to give a definitive ſentence to be paſt in favour of the Candidate, from the mouth of the Oracle of truth, as they ſpeak; for the Pope after ſuch long debates and examinations of witneſſes by a deputed Congregation of *Cardinals*, to whom this weighty office is recommended, cannot but be infallible. This ceremony is attended with ſo much pomp and magnificence, as that it may well be reckoned among the triumphs of the *Roman* Church; and it helps to keep up the grandeur of that See, and conduces to the enriching and flouriſhment of *Rome*, where upon this and the like occaſions, ſo many thouſands flock to ſee, as our Author ſpeaks, *heaven upon earth, and the idea of the habitation of the Saints in paradiſe*. But what is the deſign of all theſe coſtly and rich preparations? is it only, that the perſon beatified may be ſolemnly declared to have dyed with the reputation of great ſanctity, and from that time ſhould be lookt upon and acknowledged as a Saint? but what need then of the Popes ſentence, and all this mighty ſtir? the holy Martyrs and Confeſſors, and other truly devout men and women in the antient times who had ſignalized themſelves by their ſufferings, and by their zeal for the Chriſtian religion, and by the exacteſt meaſures of their duty, and the exerciſes of charity and holineſs, had their names regiſtred in the Dypticks and Martyrologies of the ſeveral Churches, to which they belonged, and gained the reputation of ſaintſhip from the concurrent ſuffrage of all the Chriſtians of their time, who were juſt to their fame, and celebrated their memories with ſolemn thankſgiving to God, by whoſe holy inſpiration

p. 12.

p. 37.

inſpiration and grace they were enabled to do him ſervice, and glorifie him both in their lives and deaths; and it is certain, that this recital and commemoration of their names was only deſigned to do honour to their perſons, and to keep up in the minds of people a continual remembrance of their heroick piety. And if the ſuperſtition of after ages had proceeded no further, but had recommended to the whole world great and extraordinary examples of true ſolid Chriſtian piety, only for their imitation, it had been well for Chriſtendom, and no ſmall ſervice might have been done to religion by it. But there is now a far different aim in this ſolemnity, in which not only the advantage and honour of every religious order are concerned, (for each ſtrives to get many Saints declared, who have followed and embraced their rule, than which nothing can give it a greater luſtre, and this will bring them more admirers and cuſtomers) but the honour of the *Roman* Church too: for all this ado is made, that theſe new Saints may be worſhipped by the faithful, and invoked in their diſtreſſes and neceſſities, and by this means one of her corrupt doctrines about praying to Saints is confirmed and rendred more and more ſacred, which is altogether precarious, and has no foundation in Scripture, and was unknown in the firſt ages of the Church, and is derogatory to the honour of our B. Saviour, who is our only mediator and advocate. Thus at laſt it is ſaid, that the Pope *Clement* the 9th. *being divinely inſpired with the lights of the holy Spirit*, was determined to accord to the Bleſſed *Peter of Alcantara, and Mary Magdalen of Pazzi*, the merit and glorious title of Saints, and accordingly he pronounced them ſuch, and a Bull was iſſued out, wherein he gives a plenary indulgence to all who ſhall be preſent at their canonization, and ſhall at the hour of death implore

pag. 9.

pag. 11. April 28. 1669.

pag. 40.

plore their interceſſion, beſides a great number of other indulgences granted to the Chaplets, Roſaries, Images, Croſſes, and Medals bleſt upon that occaſion, which I do not think fit to trouble the Reader with. What I have already ſet down, being enough to ſhew him, what the ends and deſigns of their pretended canonizations are, and who they are who have been lately ſainted at *Rome*. God in his good time root out of the world all ſuperſtition and vanity in worſhip, and error in doctrine, and reſtore true Catholick unity to his divided Church upon the principles of Catholick and Apoſtolick Chriſtianity, which the Church of *England* does profeſs and maintain, and inſpire all the members and votaries of it with the ſpirit of ſober piety and devotion, ſuch as is moſt agreeable to the Chriſtian religion and worſhip. *Amen*.

no. 5
cont'd
12.

THE

LIFE

OF

St. Mary Magdalene

OF

PAZZI,

A Carmelite Nunn.

Newly translated by the Reverend Father *Lezin de Sainte Scholastique*; Provincial of the Reformed Carmelites of *Touraine*.

At *PARIS*,
For *Sebastian Cramoisy* in St. *James*'s Street, at the sign of Fame. 1670.

With the King's priviledge and approbation.

TO THE READER.

IT *is for the glory of God, as the firſt Author of the life of St.* Bernard *hath well remarked, to take care that the tapers of extraordinary virtue and holineſs, which he continually lights up in his Church, to preſerve and maintain it in its firſt purity, be neither extinguiſhed, nor put under a buſhel. And altho they cannot give them a clearer light, or place them upon a candleſtick more glittering than that, upon which the ſoveraign Paſtor of the Church places them, when he does ſolemnly canonize them, yet the remembrance of them might be loſt in time, if God did not inſpire ſome perſons to put into writing the faireſt actions of their life, to excite Chriſtian people to imitate them upon earth, ſince they hope one day to partake of their glory in heaven.*

This is the motive, which has made me undertake this abridgment of the life, death, and miracles of St. Mary Magdalene *of* Pazzi, *lately made a Saint by our holy Father, Pope* Clement IX. *which I have extracted from her works, put together into one book in* quarto, *and divided into ſix parts, by* Vincent Puccini, ~~*a ſecular Prieſt, Director and*~~ *Confeſſor of the Monaſtery where ſhe lived, and an eye-witneſs of the greateſt part of what he writes of her, and from the Latine oration, pronounced in her honour before the ſacred College of Cardinals, in the preſence of his Holineſs, in the affair of her canonization. Accept then, my dear Reader, this abridgment, drawn from thoſe two Authors, till I can*

I can present you with an entire translation of all her works; which shall be done as soon as the duty of my charge will permit.

The approbation of the Divinity-Readers of the Order.

We under-written Readers of Divinity, of the Order of the Carmelites, certifie, that we have read attentively the life of St. Mary Magdalene *of* Pazzi, *a Carmelite Nunn of the antient observance, newly translated by the Reverend Father,* Lezin *of St.* Scholastica, *Provincial of the reformed Carmelites of the Province of* Touraine, *and have found nothing in it, but what is conformable to the orthodox faith, and to the lights, which God gives to Souls, which search him in Spirit and Truth. This is the testimony, which we render to truth. Done in our Convent of the very holy Sacrament of the Carmelites, aux Billets, at* Paris, *this 22th of* October, *1669.*

Fr. Columban du S. Esprit, Prior of the Convent of Carmelites des billets of *Paris.*

Fr. Irenée de Saint Jacques.

The

The life of St. Mary Magdalene *of* Pazzi, *a Carmelite Nunn of the antient obſervance.*

1. FLorence, the chief City of *Tuſcany*, no leſs abounding in Saints, which are the fruits of heaven, than in the riches and beauties of the earth, happily gave birth to St. *Mary Magdalene* of *Pazzi*, the ſecond day of *April*, in the year one thouſand five hundred ſixty and ſix. Her Father was called *Camillo*, Son of *Gery*, Lord of *Pazzi*, and her Mother *Mary*, Daughter of *Laurence*, Lord of *Boudelmont*, both being of ſuch illuſtrious houſes, as they call *Great* in *Florence*. This Lady did not feel the whole time of her being with child with her, thoſe illneſſes and indiſpoſitions, which women are ordinarily ſubject to in that condition: at which we need not wonder, ſince that Chriſt one day in his moſt familiar entertainments declared to her, that *He had loved her, and had choſen her for his Spouſe from her Mothers womb:* and the love, which God bears us, not being ſteril and void of effect, he might from that very moment, out of reſpect to her, exempt her Mother from thoſe pains. She was called at the holy Font, when ſhe was Chriſtned, *Katharine:* but this name was changed into that of *Mary Magdalene*, when ſhe took the ſacred vail of religion. It was, that ſhe might add the purity and generouſneſs of a Virgin-heart to the fire and flames of love, which burnt in this latter Saint, and unite in her boſom all the virtues of both, as well as thoſe of the great Saint, St. *Francis* of *Paula*, who honoured with his feaſt and memory the day of her birth.

2. Scarce

2. Scarce had ſhe attained the age, in which we uſe our reaſon, but ſhe began to diſtinguiſh ſoft delicate clothing from a courſe and auſtere habit, having in horror thoſe rich Silk garments, which they would have given her, and rejecting them with tears; her paſſion being no other way to be appeaſed, till they had brought her thick and ugly ones of no value: which in my judgment, was a very certain mark of that auſtere and penitent life, which ſhe was to lead one day in a Cloiſter: ſince that according to the words of Jeſus Chriſt, *it is not in the deſert, but in Kings courts, they wear ſoft and rich clothing*: and from that time this infant might ſay with St. *Auguſtine*, that which ſhould be practiſed in all Monaſteries, both of men and women, *de veſte pretioſâ erubeſco*, I bluſh and am aſhamed of the beauty and ſplendor of a rich and coſtly robe.

3. The love of Jeſus Chriſt ſo ſtrongly wrought upon her in thoſe tender years, that ſhe ordinarily made the poor, which came to the gate to be relieved, ſhare with her in her breakfaſt in the morning, and in her collation at night.

From that very time the Spirit of Jeſus Chriſt ſeemed to make himſelf maſter of her, and poſſeſs her fully. For her delight was to avoid the idle and trifling company of the girls of her age, and to retire apart, that ſhe might entertain her ſelf with his divine majeſty in mental and vocal prayer: and when ſhe quitted this ſolitude, it was to ſpeak, or to hear others ſpeak, of God, of the myſteries of our faith, and of the means of advancing in virtue. The time of her prayer was regulated to half an hour: but ſhe oftentimes continued an entire hour at it: for as much as ſhe had experienced the truth of thoſe words of the uncreated

uncreated and incarnate wiſdom, *thoſe who eat me, ſhall ſtill hunger; and thoſe who drink me, ſhall remain alwaies thirſty of me.* This made her ſearch in the houſe for places moſt private and free from noiſe, that ſhe might enjoy there in quiet the delightful entertainments of her divine husband: but if ſhe was detained at any time about the management of the houſhold affairs, ſhe diſpatcht them ſpeedily, and returned to her dear and beloved retirement.

4. She had a reliſh and taſt of the delights of the holy Communion, before that ſhe was permitted by reaſon of her age to approach it, making it her buſineſs to converſe and entertain her ſelf with thoſe, whom ſhe knew had communicated that day, that ſhe might enjoy the ſweet perfumes, which ſeemed to exhale from them: and ſhe greedily received the words, which came out of their mouths, as the words of God, with which ſhe was perſwaded they were repleniſht. At ten years of age they permitted her to approach the holy table; and it was, I think, on holy *Thurſday*, that contemplating the exceſs of the infinite love of Jeſus, who had engaged to give himſelf to us in this adorable Sacrament, ſhe conſecrated her body and ſoul to him in the way of acknowledgment, by a vow of perpetual Virginity, being reſolved to enter into a Monaſtery, as ſoon as ſhe had means and opportunity, to preſerve there that precious jewel of Paradiſe.

5. In the mean while, as the Spouſe in the *Canticles*, languiſhing with love, demanded of her well beloved flowers and fruits to ſuſtain her, that is, in the judgment of the moſt intelligent Interpreters of Scripture, the exteriour practices of good works, where paſſing from the interiour employment of contemplation, ſhe might find ſome comfort and diſcharge from her trouble

and weariſomneſs, this young lover, during her waiting the time of her retrait into a Cloiſter, buſied her ſelf in inſtructing little girls of her own age, whom ſhe taught the firſt elements of the Chriſtian doctrine: and to gain them to God, and to draw them into her company, ſhe preſented them with handkerchiefs, aprons, and other linnen which they had need of: and the Country furniſhing her with more frequent occaſions of prayer, and of the exerciſe of this ſort of charity, ſhe was much more pleaſed to be there than in the City: of which there was this evident proof, that ſhe having begun to inſtruct a little girl of the Village, when they would have brought her back to the houſe, without permitting her to finiſh what ſhe had undertaken, ſhe fell a crying, as little children uſe to do, and would not be quiet, till they brought her little Catechiſt to the City with her.

6. Already the croſs and the thorns, with which the head of her husband was crowned, ſaith St. *Jerom*, to bear the flowers of Virginity, had made ſuch ſtrong impreſſions upon her heart, that at the age of twelve years ſhe made a Crown of very ſharp pointed thorns, which ſhe put upon her head, undergoing for the ſpace of a whole night the ſenſible dolors of their piercing.

7. It was at that time, that Signore *Camillo* her father was obliged for the ſervice of his Prince and the Republick, to make a voyage to *Cortona*, and being to make ſome ſtay there, he carryed with him the greateſt part of his family, the young Damoſel *Katharine* by the adviſe of the ſpiritual director of the family, was by a divine providence left alone, and committed to the care of the Nunns of St. *John* at *Florence*, to be inſtructed by them in virtue and all Chriſtian behaviour, which a young Lady of her age and birth was not to be ignorant of.

8. The

8. The Nunns of that Monaſtery obſerved, that from that very time, ſhe followed not the way and air of the world, which precipitates into hell, but of heaven and paradiſe, which makes Saints. She was ſo docile and pliant to obedience, that they could never perceive the leaſt unwillingneſs in her to obey what was commanded her: and ſhe was ſo conſtant at prayer, ſo humble, ſo modeſt, ſo charitable, that they judged, that ſhe would one day equal St. *Gertrude*, St. *Katharine*, and St. *Thereſa*.

9. Never did the thought of thoſe enormous crimes which are committed in the world, come into her mind, but ſhe melted into tears: but when ſhe underſtood that there were in the Church men learned and zealous for the converſion of ſouls, ſhe could ſcarce contain her ſelf for the joy, which ſhe derived thence. Her heart and mind were already ſo purified from all ſelf-intereſt, that oftentimes ſhe gave thanks to God, that there were ſouls, which ſurpaſt her in this zeal, and which rendred him much more ſervice in the Church, than ſhe could do, being fully perſwaded, that more glory would redound to God from the good ſervices of others than her own. So ſolidly was ſhe bottomed in ſentiments of a true humility. Nothing grieved and afflicted her ſo much, as to underſtand, that the Religious orders declined and fell into decay, and relaxed from that firſt exactneſs and vigour, in which they had been founded.

10. She viſited oftentimes the ſick ſiſters in the Infirmary, made them a ſpiritual Lecture out of ſome good book, and by her charming diſcourſes engaged them to frequent the Sacraments of penance, and the holy Euchariſt. And altho ſhe buſied her ſelf very willingly in the practices of an active life, yet contemplation was

infinitely more agreeable to her. Sometime ſhe continued four entire hours at prayer: at the end of which her ſoul ſeemed in ſuch a manner ſwallowed up in the ocean of divine contemplation, that they might have taken her for an incarnate Seraphim, or for that divine lover in the *Canticles*, whoſe raviſhing beauties are there deſcribed and delineated by her heavenly Husband.

11. The Nunns of this Convent paſſionately wiſht to retain her, and to give her the habit of their order: but God had deſigned her elſewhere, and would enrich the holy mount *Carmel*, and the order of his moſt pure Mother with her. Her Father and Mother, after their return from *Cortona* to *Florence*, having taken her out of the Monaſtery of St. *John*, deſigned and wiſht to marry her: but ſhe remaining firm to her vow, and proteſting, that they ſhould ſooner deprive her of her life, than of the deſire and reſolution ſhe had made of becoming a Nunn; they gave way, and after many tryals they had uſed to be ſatisfied about the truth and fixedneſs of her deſign, they conſented to her retrait.

12. Two Monaſteries preſented themſelves before her in the very point of her deliberation, and kept her mind a long time in ſuſpence, before ſhe knew how to determine, in which of them to enter. The ſtrict obſervance of rules was exactly maintained in both. Both ſent forth a very ſweet ſavour of piety and religion through *Florence*. The one had for Father and Patriarch the great St. *Dominic*, and bore the name of the little Croſs: the other combated under the glorious title of the Virgin-mother of God, and was called our Lady of Angels. In the firſt, the Nunns were ſo modeſt and ſo chaſt, that they never unveiled themſelves before men; that which infinitely pleaſed our young Gentlewoman: the others lived ſo happily, that they were permitted to approach

approach every day the table of Angels: and theſe latter carryed her.

13. She entred then very happily upon the holy land of *Carmel*, on *Sunday* dedicated to the ſpecial worſhip of *Mary*, juſt before *Advent*, in the year 1582. That day ſennight, being the feaſt of the Virgins immaculate conception, ſhe had all the ſuffrages of the Nunns aſſembled in Chapter, to receive among them the holy habit, the thirtieth day of *January* 1683. Only two months had paſt, ſince heaven had taken away the ſeraphick Saint *Thereſa*, that God, to recompence the order for that loſs, ſent this Saint into it, who was not in the leaſt behind her in the ardors of ſeraphick love.

14. The Confeſſor of the Monaſtery, finiſhing the ceremony of habiting her, put into her hand a Crucifix, according to cuſtom, whilſt the Nunns ſang in the Quire thoſe ecſtatical words of the great Apoſtle, *God forbid, that I ſhould glory in any thing, but in the Croſs of our Lord Jeſus Chriſt.* In that moment her heart being livelily penetrated and enlightned with the truth of thoſe words, ſhe forgetting all that was in the world, ſeemed to be melted, and diſſolved, and wholly transformed into her crucified Jeſus: ſo that ſhe was uſed to ſay, that ſhe never enjoyed more ſenſible and inward comfort.

15. In theſe ſentiments of joy and triumph, which the holy Cloiſture had inſpired her with, ſhe began immediately, and alwaies continued to kiſs the walls and grates, which ſeparated her from having to do with the world, and engaged her to the ſervice of her God. From that time the Parlers, which ſhe called markets and publick places, or at leaſt randezvouz, and places of aſſignation, were no leſs dreaded by her, than hell it ſelf: ſhe wiſhing to burn in Purgatory all the time ſhe had loſt and miſ-ſpent in that place: and upon this accompt

accompt it was, that the company of the men and women of the world, and even of her parents and kinsfolks were insupportable to her.

16. She past the year of her Noviciate in the common and ordinary practices of Novices, but in an air and manner, which was not common. Her will appeared all lost and dissolved into that of her superiors: her tongue was never loosed, but to answer modestly and in few words what was askt her, and her lips were never opened, but to chant with the Sisters the praises of God. If at any time she spake out of obedience, all her words were as so many burning arrows, which pierced the hearts of the Sisters, and enflamed them with the fire of divine love. Her visage was alwaies serene, her mind equal: the vilest offices of the house were those she loved best, and the courset clothes she esteemed the most fit, never thinking her self more happy, than when she felt something of the rigors of religious poverty. In fine, it was alwaies she, which had done amiss, when something in common belonging to them all had not been done well, accusing her self, to excuse the other Nunns.

17. From her first entrance into these holy lists, she conjured with all possible earnestness the Mistress of the Noviciate, to make a fierce war upon all her natural enclinations, corrupted by sin, and upon all the evil habits which she had brought out of the world into the Cloister, without flattering or using them gently.

18. By these solid practices she was raised very high above her self, and thereby became capable of the sublimest lights of Paradise, which God is pleased usually to communicate to pure souls in prayer, It was there, in my judgment, that she began to discover the secret springs of the divine conduct upon her soul by a Prophetick

phetick ſpirit, as a daughter of the Prophetick order of the great *Elias*; as you ſhall ſee preſently.

19. The year of her Noviciate being over, ſhe had all the votes of the community to make her profeſſion, with another, who was to do it at the ſame time. And that they might not be ſeparated, her companion not being ready on the day, that the noviceſhip of our Siſter *Mary Magdalene* was terminated, they reſolved to retard the ſolemnity of her profeſſion for ſome days. The news of which being brought her, ſhe anſwered with great modeſty and ſweetneſs, *I ſhall not make my Profeſſion with our dear Siſter* N. *but you will be obliged to your great regret to let me do it by my ſelf.* A little time after, O wonder of Providence! this poor Novice fell ſick of a violent continual fever, accompanied with a great cough, which reduced her to extremity: ſo that by the advice of four Phyſicians, the ableſt of that great City, who had given her over, they were obliged to haſten the time, which they had ſet to receive her vows, and to admit her to be Profeſt alone. The ceremony was at her earneſt requeſt performed in an Oratory dedicated to the holy Virgin, at the end of the Infirmary, where they placed a little bed at the foot of the Altar, whither ſhe was carryed (althô they were of opinion, that ſhe could not be lifted out of her bed without danger of death) on *Trinity Sunday* 1584. in the ſeventeenth year of her age.

20. What ſhall we ſay of this happy concurrence, rencounter, or event? Is it, that Siſter *Mary Magdalene* was not to have a companion in her conſecration to the ſervice of her husband, ſince ſhe could not have one equal to her in her fidelity to him? Is it not rather, that the holy Trinity, whom ſhe adored with peculiar devotion, was willing to reſerve her peculiarly for their temple,

temple, and take that day a full and entire poſſeſſion of her. In truth, there is ſome ground for this. For after the ceremony was performed, they carryed her back upon her bed to the Infirmary, where ſhe deſired, that they would draw the curtains, that ſhe might take ſome reſt. But, O God! what ſleep, what repoſe! it was a ſleep of ecſtaſy and of raviſhment, like to that of the loving and beloved diſciple St. *John*, when he lay in the boſom of his Maſter at his laſt ſupper. For the Siſter, who had the charge of the Infirmary, returning an hour after, and not hearing her to cough, as ſhe was wont, nor perceiving her to ſtir, drew the curtain ſoftly, and found this holy ſoul raviſhed with ecſtaſy, her countenance red as a roſe, her eyes open and fixt upon a Crucifix, which was at her beds feet, and her whole body without breath, motion, or ſenſe. The Prioreſs having had notice of it, came running with all the Siſters of the Convent to the Infirmary, who ſaw this wonder, and praiſed the Author of it.

21. This favour was not flitting: her divine husband celebrated this feaſt with his Spouſe the ſpace of forty days together: for ſo long theſe raviſhments continued. They ſeized upon her every morning in the very moment after the holy Communion, and held two full hours, during which ſhe diſcourſed ſo profoundly of divine and ſpiritual matters, and of that, which paſt between her ſacred husband and her ſelf, his Spouſe, that ſhe filled the Nunns, which heard her, with admiration, and enflamed their hearts with divine love. Theſe extraordinary favours of heaven reſtored health to her by degrees, without any humane ſuccor.

22. The Mother-Prioreſs, by the advice of the elder Siſters, thought it expedient to bring this young profeſt Nunn from the Noviciate, as well for many reaſons, which

which the prudent conduct of the houſe dictated to her, as to give her more leiſure and opportunity for devotion, to which ſhe was extraordinarily called. But after ſhe had humbly teſtified her ardent deſire to continue under the direction and governance of the Miſtreſs of the Noviciate, and to be treated as the meaneſt and moſt imperfect of all the Siſters, they complied with her.

23. In this ſtate of humiliation and humility, her graces were redoubled: ſhe was almoſt every day raviſhed with ecſtaſy, and in theſe raviſhments ſhe ſpake of things ſo raviſhing, ſo agreeable and ſo ſublime, that they evidently appeared to paſs the natural capacity of a maid of ſeventeen years. The Mother-Prioreſs, by the advice of the Confeſſor of the houſe, appointed two Nunns to write and gather the precious pearls of thoſe divine diſcourſes, which proceeded from her mouth, for fear they would be loſt otherwiſe: ſo after her death they were printed in Italian, and tranſlated into Latine by *Andrew du Chaſtean-royal*, a Carmelite Fryer of the antient obſervance, in one volume in folio, divided into ſeven books, and which will within a little time be put into French for the edification of all Chriſtian people, but eſpecially of religious ſouls. In theſe ecſtatical entertainments ſhe ſpake the language of the Saints. For without ever having learned Latine, or read the Fathers of the Church, ſhe recites paſſages out of them in their own language, and gives an admirable ſenſe and meaning of them.

24. Scarce had ſhe finiſhed the ſeventeenth year of her age, and the firſt of her religious profeſſion, but God willing to lay in her ſoul the ſolid foundations of humility, poverty, and Evangelical auſterity, to raiſe thereupon the tower of Chriſtian perfection, whoſe utmoſt point reaches to heaven, and approaches to perfect

union and conſummation of man with his divine majeſty, inſpired her with ſuch a manner of living, the moſt auſtere and rigorous, that has been ſeen in the Church for ſeveral ages.

25. It began the 29th of *May* 1585. at what time ſhe was employed in the offices of the houſe, *facta eſt ſuper eam manus Domini, the hand of God ſenſibly came upon her in an inſtant*, as upon the Prophets of old, with ſuch impetuoſity, that leaving her work, ſhe ran to the Oratory, as her holy Father St. *Elias* had ſometime done before the Chariot of *Ahab*. Where being come, ſhe fell upon the ground half dead, and after ſome ſpace of time, cryed out aloud, *Lord, what wilt Thou have me to do?* It was anſwered her at the ear of her heart, that *it was the will of God, that ſhe ſhould live only upon bread and water for the ſpace of five years, except on Feſtival days, when ſhe might eat Lenten fare*; ſhe replyed, that *ſhe would not only obey that command, but ſhe offered to live after that manner a thouſand years, if it were his will, to ſatisfie any way whatever his divine juſtice, ſo grievouſly provoked by the ſins of men.* Nevertheleſs ſhe durſt not ſo ſoon diſcover to the Prioreſs this order of heaven, fearing, not without reaſon, the ſingularity of it, and being ſufficiently perſwaded, that they would not ſuffer her to undergo an auſterity of life, which ſeemed to ſurpaſs her ſtrength, and the delicateneſs of her complexion. But in a ſecond ecſtaſy, which followed two days after, a voice was heard diſtinctly, which ſpake to her, *craſtina die nihil guſtabis, niſi panem & aquam: & ſi hoc non facies, retraham abs te oculos meos; you ſhall taſt nothing to morrow but bread and water, but if you do otherwiſe, I will withdraw my eyes from you:* the Saint anſwered, *non moriar ſed vivam, & adimplebo opera tua, I ſhall not die but live, and fulfil thy works.* Being recovered from this ecſtaſy, ſhe went

went to find out the Prioreſs, and afterward her Confeſſor, and to both ſhe communicated what had hapned: but neither of them judged it fit to permit ſuch auſterity, and commanded her to eat what was ſerved upon the table, until that God ſhould give more certain marks and proofs of his will: as it hapned the day following. For when ſhe, wholly made up of obedience, was dutifully diſpoſed to eat the ordinary portion of the Community with the Siſters, her ſtomach could not bear one morcel, inſomuch that it rejected up all with ſtrange violences. Which hapning four days together, they were obliged to obey God, and to leave her to do what ſhe would her ſelf. It was the 25th of *May*, the feſtival of St. *Zenobius*, Archbiſhop and Patron of *Florence*, when ſhe entred upon this new life, and the ſame day that ſhe dyed three and twenty years after.

26. The zeal of her husband advanced further in the deſign, which he had to render her perfectly conformable to himſelf: for two years and ſome months after, the fifth of *July*, as ſhe was attending the Nunns in the Refectory, the Spirit of God threw her upon the ground into an ecſtaſy, out of which ſhe being recovered, after many diſcourſes, which were moſt highly ſpiritual, ſhe untied her ſhoes and ſtockins before all the Nunns, and threw them upon the ground, and with great fierceneſs run into her chamber, and got up all the furniture of it, without reſerving any thing but a Crucifix, two boards to lye upon, with a coverlet and pillow; then betaking her ſelf to the wardrobe of thoſe Siſters, which are not the ſervants of the Convent, ſhe choſe the oldeſt, and the worſt habit, and that which had been moſt uſed, which ſhe put upon her bare fleſh with a ſcapulary and girdle without any other cloths: and making up the reſt into a little bundle, ſhe brought it

to the appartment of the Prioreſs, and put it into her hands: and then went ſtrait to the Church, where ſhe ſang aloud in the way of thankſgiving, *Te Deum laudamus:* after which, ſhe got upon the Altar, where was an image of the holy Virgin in relieve, and wrote in a paper a new Profeſſion in theſe very words.

I Siſter *Mary Magdalene* of *Pazzi*, make my profeſſion, and promiſe to God, and to his moſt holy Mother, to St. *Katharine* of *Siena*, to the ſeraphick Father St. *Francis*, and to all the heavenly Court, obedience, poverty, and chaſtity, after the manner, which God gives me now at this preſent to underſtand, with a firm reſolution never to forſake the way I enter upon this day, unleſs God reveals to me, that his will is otherwiſe; and howſoever, truſting in his grace and mercy, I make this my Profeſſion in the hands of the purity of *Mary:* Whilſt ſhe wrote this with one hand, ſhe put the other upon the hand of the Virgins image, continuing ecſtatical, and ſpeaking of the benefits and advantages of religious poverty, with that ſublimity of language, that it well appeared, that it was the Spirit of God, who governed her tongue, as well as her mind.

27. This raviſhment being over, ſhe went to find her ſuperior, and throwing her ſelf humbly at her feet, deſired with all poſſible earneſtneſs, leave of her to accompliſh the deſigns of God upon her. The Prioreſs, deſiring to do nothing without advice, and having conferred with the director of the Monaſtery, with joynt conſent, they commanded this poor victim of obedience and love, to retake her habit, and to put on her ſhoes and be clothed like the reſt. She readily obeyed: but the very next morning, after the Communion, falling again into an ecſtaſy, and preſt by the ſame ſpirit, ſhe tore off her ſhoes and cloths, and put on the oldeſt habit ſhe could

could meet with, with the ſcapulary and girdle, without any other veſtment: of which the Prioreſs being advertiſed, ſhe went to the place, where ſhe was, and found her countenance ſhining, like that of an incarnate Seraphim, and uttering theſe words: *Sweet Jeſus, I will obey thee, as long as thou ſhalt be with me: but when thou ſhalt retire into heaven, I will do that, which they ſhall order me.*

28. In ſhort, after many proofs, God was to be obeyed, who required this rigorous penitence of his ſervant; ſee how it was brought about.

29. Scarce a month had paſt from the time, that ſhe out of obedience had returned to the common method of a regular life, but that on the ſeventh of *Auguſt*, a day dedicated to the memory of St. *Albert*, one of the moſt illuſtrious children of the holy Virgin in this order of *Carmel*, ſhe was aſſaulted with ſo ſharp a pain in her feet, that ſhe could not ſtand upright nor walk. They were afraid, that this was nothing but an illuſion of the Devil to deceive her. Upon which accompt they commanded her, upon her obedience, to walk: ſhe endeavoured to do it, but in vain: for ſhe was as little able to ſuſtain her ſelf upon her feet, as upon her hair: and from the ſtraining ſhe uſed, tears fell from her eyes: ſo that ſhe might not diſobey the command of the Prioreſs, ſhe was forced to crawl upon her hands and knees, and at laſt they knew clearly, that it was a miracle: and the Prioreſs, the better to be convinced of it, ran to find her, and ſpake to her, *My Siſter, if you believe, it is the will of God, I permit you to go barefoot, and to wear only one gown.* Then the ſervant of God, fully glad of having obtained this licenſe, threw off her ſhoes and hoſe, and went barefoot winter and ſummer. And when the Nunns, during the ſeverity of winter, endeavoured

to

to wrap ſome linnen about her feet, which ſhe had oftentimes cut and bloudied, ſhe thanked them kindly for their good offices, and told them, *Let me ſuffer, let me ſuffer for my ſins, ſince Jeſus Chriſt will have it ſo.*

30. Theſe rigorous auſterities were nothing in compariſon of the agonies, faintings, deſolations, and inward pains and anguiſh of mind, which ſhe ſuffered during the five years of ſevere tryal. For her divine huſband to make this rigorous exerciſe of love more meritorious, gave her a view of them, before he approached, that ſhe might prepare and offer her ſelf willingly, and thereby render her ſelf more agreeable, and acquire a greater merit: all which ſhe performed generouſly. It was upon the eve of *Whitſunday* 1585. a year after her religious profeſſion, that there was repreſented to her mind a horrible and dreadful place, full of Devils of monſtrous ſhapes; ſhe called it the lake of Lions. A voice ſpake to her inwardly, that ſhe ſhould be thrown in there, and be abandoned to the fury of thoſe monſters of hell, the ſpace of five years. Upon her firſt ſight of this dreadful ſpectacle, her heart grew cold, and her countenance pale, as if ſhe had fallen into an agony, and in the ſame inſtant ſhe cryed out, *I call heaven and earth to my aid, and beſeech all the inhabitants of heaven to come and help me. O God, where is the ſun of thy grace and favour? is the light of it eclipſed from before my eyes? What, Lord, wilt thou abandon me, all alone, to the mercy of my enemies? ſee how I am as one ſtricken with the palſy, or as a dead and dry tree, which no more receives the influences of heaven.* Nevertheleſs ſhe had in this condition ſome aſſurances from heaven, that during theſe combats, ſhe ſhould continue under the protection of the holy Virgin, her Mother and Protectreſs, of St. *Michael*, and her guardian Angel, and of the Saints, her Patrons and Protectors,

Protectors, whom ſhe invoked every day, that they would not forſake her, and that they would hinder her from falling into ſin.

31. Five furious devils attaqued her one after another, and made a cruel war upon her: the firſt tempted her with blaſphemy and infidelity; the ſecond, with pride and preſumption; the third, with gluttony; the fourth, with laſciviouſneſs; and the fifth, with deſpair. At the ſame time, all her ſpiritual exerciſes were grown diſtaſtful: and for that ſhe was never tempted more furiouſly, than after ſhe had received the holy Communion: ſhe could not be of any other perſwaſion, but that ſhe had committed ſacriledge, as often as ſhe had approached it. This horrible ſight of Devils terrified her, and haunted and purſued her in all places. Sometimes they throw her down from the top of the ſtairs: ſometimes they bit her under the ſhape of vipers and ſerpents: ſometimes they ſeemed to devour her, like ſo many hungry Lions; ſo that ſhe had no manner of repoſe either day or night.

32. She armed her ſelf againſt theſe furious aſſaults with the buckler of prayer, accompanied with extraordinary faſts and penances, which ſhe added to her bundel of myrrh. Sometimes ſhe continued whole weeks without receiving any nouriſhment, beſides what ſhe had from the holy Euchariſt. She girt her ſelf with a large girdle, pointed with iron, which ſhe did not put off, when ſhe went about any buſineſs: ſhe uſed ſharp whips with chains of iron, even to effuſion of blood. One time when ſhe was aſſaulted by the Devil *Aſmodæus*, ſhe rolled her ſelf all naked upon faggots of thorn, which ſhe found in the woodhouſe. She ſerved in the Kitchen and Infirmary, there being no labour either vile or painful enough for her.

33. Two

33. Two things among others ſerved her particularly to make her victorious over this helliſh canaille. The firſt was the protection of the holy Mother of God, to whom ſhe had alwaies recourſe in the moſt furious aſſaults of her enemies. One day being mightily tempted to deſpair, a thing very ſurpriſing, ſhe took up a knife in the Kitchin to kill her ſelf. The Virgin *Mary* preſently came into her thoughts whom ſhe invoked, and ſhe preſently betakes her ſelf to the Quire, and puts the knife between the hands of the Image of the holy Virgin, who at the ſame inſtant reſtored quiet to her troubled ſpirit. At another time being violently preſſed by the ſuggeſtion of her enemy to leave the Cloiſter, under a ſpecious pretence of piety and of zeal for the ſalvation of ſouls, ſhe took up the keys of the Convent, which lay in the chamber of the Prioreſs, and depoſited them in the hands of the ſame Image of the H. Virgin, her refuge and ſanctuary in her moſt preſſing neceſſities and moſt violent temptations.

34 The ſecond means, that ſhe found effectual againſt all aſſaults of the Devil, was her fidelity and care of diſcovering them readily to her ſuperiors and to her Confeſſor: from whom ſhe concealed nothing, which paſt in her ſoul, whether good or ill, ſubmitting her ſelf wholly to their conduct, of which ſee ſome evident proofs.

35. One day the Devil appeared to her under the vail of two Nunns, the one habited in white, and the other in black: they both had the viſage and appearance of great ſanctity: both put themſelves forward to tell her gravely, that this ſingularity of life could not pleaſe God, and that if ſhe perſiſted in it, without all doubt ſhe would fall into his diſfavour. Our *Mary Magdalen* ran to the Prioreſs, and diſcovered what had hapned.

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The Prioreſs aſſured her, that it was a trick of the evil ſpirit, and ordered her to continue her uſual practices. That which ſhe did without any difficulty, and with all aſſurance. At another time, reſenting thoſe diſguſts and diſſatisfactions, whereof we have ſpoken, at her approaches to the holy table, the Prioreſs upon her diſcovery of it, commanded her to approach with humility, without any farther deliberation. Which ſhe doing, her pains ceaſed.

36. At the expiration of five years, ſhe got out of this gulph, and ſeemed to paſs from Purgatory to a delicious Paradiſe. It was on the eve of *Whitſunday*, whilſt they were ſinging *Te Deum* at Mattens, that being caſt into an ecſtaſy, her divine husband made her very ſenſible in her ſoul, that the rigors of winter were paſt, and the ſtorms and tempeſts diſſipated and allayed: ſhe felt inwardly, that the beauty and ſweetneſs of the ſpring, which the Spouſe in the *Canticles* ſpeaks of, would ſucceed. In this raviſhment, her husband promiſed her, that for that dreadful ſight of Devils, with which ſhe had been ſo cruelly haraſſed, ſhe ſhould enjoy from that time forward his dear preſence, in a way ſo intimate and charming, that he would never forſake her. Upon which, her mind being full of joy, ſhe chanted forth that verſe of the Pſalmiſt, *He hath delivered me from the hand of my enemies, and has covered them with confuſion. Lord, thou haſt made me paſs through fire and water, to the end, that thou mayeſt bring me to this refreſhment.*

37. Her fidelity in ſo long and harſh a combat merited to receive from his bountiful hand five graces or ſignal privileges, wherewith he gratified her. The firſt was, that he gave her a clear knowledge of the beauty and grandeur of the reaſonable ſoul: that which made her ſet an ineſtimable value upon it: and hence pro-

ceeded her ardent zeal, wherewith her ſoul was enflamed, for their ſalvation: ſo that ſhe would willingly have given a thouſand lives, if ſhe had had them, (that is, die and revive ſo many times again, as ſhe explained her ſelf in a divine conference with her husband) to draw them back from ſin, and to acquire for them the aſſurances of a bleſſed life hereafter. The ſecond was, that he gave her his own heart, in the preſence of St. *Angel*, a martyr of her order, and of St. *Katharine* of *Siena*. The third was, that he honoured her with the noble quality of his Spouſe, placing a crown of thorns upon her head, and imprinting the ſacred ſtigmata or wounds upon her feet, hands, and ſide: although at her prayer they lay concealed from the eyes of men. The fourth, that he made her partaker of his own divine purity, both in body and ſoul. The laſt was, a divine knowledge infuſed of the moſt ſublime and elevated myſteries of our faith, of which ſhe diſcourſed in terms ſo proper, ſo efficacious and energetical, that they ſenſibly touched the hearts of thoſe, who heard her, ſurprizing and filling them with admiration. It is, according to the opinion of St. *Bernard*, from this perfect knowledge, and ſingular penetration of mind into the moſt hidden myſteries of our faith, that the Virgins, which follow the lamb whereſoever he goeth, are glorified, bearing his holy name, and the name of the holy city of the heavenly *Jeruſalem*, graven upon their forehead, and chanting a new ſong, which is unknown to the reſt of the bleſſed. It ſeems to me, that this ſingular gift of divine underſtanding and knowledge, was communicated to her, when St. *Auguſtine* at two different times engraved upon her heart theſe four words, *Verbum caro factum eſt, the word was made fleſh:* the firſt time in letters of bloud, to communicate to her a perfect knowledge of the ſupereminent

eminent love of Jeſus Chriſt for mankind, when he died upon the croſs: the ſecond time in letters of gold, to make her comprehend, as much as is poſſible, in this ſad baniſhment, what is the length and the breadth, the height and the depth of the Ocean of the Divinity, according to the prayer, which St. *Paul* made to the Father of lights in favour of Chriſtians.

38. Since her leaving the lake of Lions, by the order of heaven, and by the advice of her director and ſuperiors, ſhe moderated ſomewhat her rigorous auſterities: ſhe put on her ſhoes and ſtockins, eat fleſh, principally on *Sundays*, and drank a little wine on *Thurſdays* by the preſcription of her Phyſicians for the weakneſs of her ſtomach: but ſhe never habited her ſelf in warmer or more commodious cloths; ſo that one day the Prioreſs taking pity of her, deceived her cunningly, making her take a new veſtment, as if ſhe had given it her in the way of alms.

39. Some few months after her profeſſion, Jeſus Chriſt took upon him to have the care of conducting her ſoul to virtue, giving her in one of her ecſtaſies twelve rules of perfection, which ſhe obſerved ſo faithfully, that every month ſhe had a day of retreat to examine her ſelf, and to diſcover where ſhe had been wanting; and afterwards diſciplined her ſelf ſeverely to puniſh her miſcarriages, and to awaken her heart to be juſt in theſe practices and promiſes.

40. She had alſo compoſed a ſpiritual exerciſe of a conſummate perfection, which ſhe repeated every morning, and put in practiſe that day, without failing. We will not ſet it down, becauſe it is ſomewhat long: but the Proteſtations which ſhe made, were theſe following.

1. I proteſt to chuſe in all things the moſt profound humility.

2. I proteſt to confeſs and adore the unity of the moſt holy Trinity, for all thoſe, who do not adore.

3. I proteſt to exalt poverty in all things.

4. I proteſt to ſuccour, as much as ſhall be in my power, all thoſe, who labour under the afflictions of this miſerable life.

5. I proteſt to build all my works, as well interior as exterior, upon the ſolid rock, which is Jeſus Chriſt, and to hide them in his wounds.

6. To make up all the faults, which ſhall be committed in the houſe of *Mary*, and to be for them an expiatory ſacrifice.

7. To be alwaies as far removed from the corruption of the age, and of the world, as heaven is from earth.

8. To delight in contempt and confuſion, as God delights in himſelf: for that confuſion is my center, as God is his own proper center, and that in all beings created and univerſal.

9. I will delight my ſelf with God, and in poverty of ſpirit, and will ſuffer a thouſand deaths, rather than hinder the creature from rejoycing in God their Saviour.

10. I proteſt to condole with God for all the offences, which are committed againſt his divine Majeſty.

41. Afterwards, when ſhe had rendred her homage to the holy Virgin, ſhe ended with a proteſtation, that ſhe made to her, that ſhe would chuſe hell, rather than not keep up the zeal of duty and obſervance in her houſe: to her Angel Guardian, to comply faithfully with all the lights and inſpirations, which God ſhould communicate to her by his Miniſtry: to the Saints in general, to honour their memory religiouſly, to worſhip their reliques; and above all, to imitate them in the practice of true and ſolid virtues.

42. She was but three and twenty years of age, when they

they truſted her with the government of the Noviciate, without the leaſt apprehenſion of her want of experience, diſcretion, or wiſdom, for a charge ſo important, as is that over the Novices, and thoſe who are newly profeſſed. She was endowed with a good natural genius, very clear and penetrating, of a ſerene and modeſt countenance, of an agreeable diſcourſe, and of admirable prudence for the guidance of ſouls in the ſtrait paths of Chriſtian perfection. There appeared upon her brow I know not what rays of light and holineſs, which gained innocent ſouls to God, and affrighted the libertines and the ungodly. This evidently appeared one day, that whilſt ſhe accompanied a Novice to the Parlour, who was asked for by her brother, the young man looking wiſtly upon the Mother, obſerved rays of light to dart from her countenance, which put him into ſuch a conſternation, that he went away immediately without ſaying one word, as if he had been ſtruck with thunder or lightning, which had bereft him of the uſe of his reaſon: but the ſame light, which affrighted him, did alſo comfort him, and made ſuch lively impreſſions upon his heart, that he was converted, and changed his life, and regulated his manners, which before to that time had been very diſſolute.

43. Her preſence alone inſpired good thoughts into the Novices, and her example yielded incomparably more effectual inſtruction to them, than her diſcourſes; thô they being ſeaſoned with the ſalt of wiſdom, were infinitely uſeful and agreeable. If they were ſullied with any fault or imperfection, they could not ſupport her preſence, till they had cleared themſelves, either by ſelf-accuſation, or by ſacramental confeſſion.

44. She was enlightned with a marvellous heavenly light, by which ſhe penetrated into the moſt inward and hidden

hidden folds of the conſcience, to find out their ſpiritual eſtate, to diſcover their faults, and to apply the moſt proper and efficacious remedies. For which reaſon the Confeſſors and Directors of the Convent, and others without, ſent perſons to her, upon whom they could do no good; but ſhe rid them of their trouble, applyed remedies to their diſtempers, and ſent them away in peace.

45. Her zeal to proſecute vice was accompanied with ſingular prudence and ſweetneſs; ſo that if on the one hand, ſhe cauſed a dread to fall upon vitious and looſe perſons, and maſtered their fierceneſs with one glance of her eye, on the other, ſhe quieted the timorous with a ſingle word. She had received it as a rule from her husband, never to counſel or command any one, till ſhe had firſt conſulted and lookt upon the croſs, and never to reprove any of her inferiors, till ſhe had before reflected upon her own infirmities. That which ſhe obſerved very carefully.

46. Her humility took from her the knowledge of that ſublime ſtate of virtue and perfection, to which God had raiſed her: althô the Nunns were well ſatisfied about it: which ſhe perceiving, ſhe oftentimes laboured to overthrow the opinion which they had of her, by publickly acquainting them with her weakneſſes and imperfections. She made leſs accompt of her body, than of a kitchin-clout; for which reaſon there was no labour ſo baſe, mean, and painful, in which ſhe would not be employed.

47. Her charity put her upon it, that in the night, in which ſhe never ſlept above five hours, following the rule, that Chriſt had preſcribed her, ſhe would diſcharge the other Nunns from their painful and laborious ſervices, that in the day time by agreement they might be more at leiſure in her company for the ſpiritual exerciſes

of

of prayer, meditation, and contemplation. And to revenge her ſelf of the tyranny of ſleep, which had been too hard for her, before ſhe had acquired a habit of ſleeping little, ſhe awakened her ſelf with her diſcipline, and ſoon went about her buſineſs, cunningly diſſembling her infirmities, for fear ſhe ſhould be obliged to repoſe her ſelf.

48. She never neglected to prepare her ſelf for prayer, thô her life was nothing but one continual prayer, ecſtaſy, or contemplation. On the *Saturday* ſhe collected from the Goſpel of the following *Sunday* the matter and argument of her meditations for all the week, teaching her daughters to do the ſame.

49. One of her principal concerns in her prayers was, to pray to God alwaies for the holy Church, having often in her mouth theſe words; *O my dear Siſters, we do not merit the title of the Spouſes of Jeſus Chriſt, if we are not careful to recommend ſeriouſly to his divine Majeſty the neceſſities of the Church, his true and lawful Spouſe.* But if ſhe perceived, that any one of thoſe, who were ſubject to her, had been defective herein, ſhe could not pardon that fault.

50. O how many times have they ſeen her, drunk with zeal, for the converſion of ſinners and infidels, run about the Cloiſters, in the garden, and other places of the Monaſtery, bemoaning her ſelf, that neither her ſex nor her condition would permit her to go abroad to gain erring and loſt ſouls, wiſhing that ſhe had a voice ſtrong enough to be heard in all parts of the habitable world, to invite them to the faith, and to a change of their licentious and irregular life. Sometimes ſhe ſaid, *O Jeſus, grant me, for thy goodneſs ſake, the ſalvation of ſo many ſouls, as I ſhall take ſteps this day. Ah! how do I envy thoſe little birds in the air, which fly every where, and make*

make every one hear the ſweet harmony of their voice. Ah! if I could fly over the earth, I would chant aloud the new ſong of thy beautiful love.

51. At other times they have ſeen her, holding a Crucifix in her hand, rapt into an ecſtaſy, and crying out, *O Jeſus, God of love! thou haſt been willing to die upon a gibbet for ſinners; and I will willingly give my bloud and my life upon the ſame account: and if once be not enough, let me die and riſe again every day to the end of the world, if I can by my death obtain any thing in order to their ſalvation. Yea, pour upon me all the torments, which their ſins deſerve, and pardon them: I will endure them with a good heart.* On the eve of the feſtival of St. *Katharine* in the year 1588. ſeeing in an ecſtaſy the horrible blaſphemies and other abominable wickedneſſes, which are committed every day in the world, ſhe cryed out, *The pains of hell have encompaſſed me on every ſide. O God, my infinite love, I can do no more: if ſinners will not ceaſe from ſin, and purge their ſouls of their enormous crimes, take away my life, or at leaſt take from me the ſight of theſe abominations.*

52. The very bare name of mortal ſin made her tremble even to the very marrow of her bones, and having her ſoul upon her lips, ready to exſpire, ſhe ſaid, that *ſhe ſhould go out of the world, without being able to comprehend, how a reaſonable man, made and created by God after his image, redeemed by his bloud, and deſigned for heaven, could be able to reſolve to commit voluntarily a mortal ſin.* It was her zeal for the good of ſouls, which obliged her to conjure the Queen Mother *Mary de Medicis*, Grandmother of our invincible Monarch, when ſhe went to take leave of her, and to recommend her ſelf to her prayers, being then about to leave *Florence*, and to begin her journey to *France*, to conjure her, I ſay, to make uſe of all her power for the converſion of

of hereticks, and reducing them to the Catholick faith.

53. This love for her neighbour had for its principle the love of God, whoſe lively flames conſumed our Saint. Her life, to ſay the truth, having been nothing elſe but one continued ecſtaſy, and ecſtaſy, as the divine Areopagite teaches, being the proper effect of love, what can be ſaid of *Mary Magdalene de Pazzi* any other, than that love was her life? ſometimes ſhe cryed out with eyes lifted up to heaven, *O love! o love! o love! the love, which thou haſt for thy creatures, is too great. No, it is not too great for Thee, ſince thou art love it ſelf by nature, and that thy diſciple of love could find no definition to explain thy eſſence and proprieties by, but in calling Thee love. Deus eſt charitas, God is love: but this is too much for a vile creature, as I am. Ceaſe then to pour upon my heart theſe torrents of love: for it is not capable to ſupport them.*

54. At another time, holding a Crucifix in her hand, ſhe ran about the Convent with incredible vehemence and fervour, and caſting forth fires and flames of love through all the gates of her ſenſes, ſhe cryed out, *O love, I will never ceaſe, no never; I will never ceaſe to call you my love, my hope, and my all.* Then turning to the Siſters, who attended her, ſhe ſaid, *Know you not that my Jeſus is my love? you are neither known nor loved, o my love: this is the reaſon, why they reproach you; you are naked, you are wandring, and without ſhelter; Come then, I offer you my heart to lodge there, and if it be not long, large, high, and deep enough, dilate it, till it ſhall be able to comprehend and contain you fully.*

55. Love hath two ſingular properties: the firſt is to delight it ſelf in ſinging the praiſes of its well-beloved, when he is abſent, and expecting a perfect union and enjoyment. *Cantare amantis eſt: Vox cantoris, fervor dilectionis,*

Elionis, says St. *Auguſtine*. *It is proper to a lover to ſing: the voice of this ſinger is the fervor of his love.* Our Saint *Mary Magdalene* had nothing that pleaſed her ſo much at the heart, as to ſing the praiſes of God in the Quire with the Nunns. She was never abſent either day or night, unleſs confined to her bed by ſome violent ſickneſs. For this reaſon ſhe had all her life the care upon her to awaken the Nunns at midnight, to be preſent at Mattins, where ſhe was alwaies the firſt, and went out the laſt. It hapned once, that ſhe miſt being at Veſpers, accompanying a Siſter to the Parlour, whom ſhe could not leave: for which ſhe had ſo quick a ſenſe of penitence in the bottom of her heart, that to diſcharge it, ſhe diſciplined her ſelf till the bloud came, accuſing her ſelf, and ſaying aloud, that *for this abſence ſhe could not hope to ſing the praiſes of God with the Angels in heaven, ſince ſhe had neglected to break off a converſation with ſecular perſons, and to ſing with her Siſters in the Quire.*

56. The ſecond propriety of love, is to ſuffer for the lover, and to ſympathize with his pains. It is not eaſie to report here in few words, what our *Mary Magdalene* hath done and ſuffered for her well-beloved.

The deviſe of St. *Thereſa* was, *either to ſuffer or to die*: that of our Saint, *not to die, but to live to ſuffer*: and indeed ſhe repeated very often, *I am not forward and in haſt to go to Paradiſe, for that is not a place of ſuffering but delight. This, in my opinion, is what is wanting to the ſtate of the bleſſed.*

57. But what ſhall we ſay of the admirable effects, which the love of compaſſion produced in the ſoul and body of this holy Carmelite, and of that, which ſhe ſuffered on *Tueſday* in the holy week 1592? Her Saviour preſſed by the earneſt prayers of his faithful lover, gave her a conſiderable ſhare of the myrr-poſy of his paſſion,

of

of all whoſe agonies ſhe had a quick ſenſe. And the torments encreaſing to the laſt extremity, on *Friday* morning, her countenance lookt pale and gaſtly, as that of one in the point of death: the parts of her body were cold as ice; her body weak and brought very low, and deprived of ſenſe. Great drops of ſweat fell from her forehead, and tears from her eyes: her ſtomach ſwelling extraordinarily, caſt out at her mouth a white foam. The Nunns, which were preſent at this ſad ſpectacle, fearing leſt ſhe ſhould be ſuffocated, looſed her girdle, and opened her gown at the breaſt to give her air: then with a ſweet voice, but ſomewhat complaining, ſhe cryed out, *O Jeſus, I can endure no longer, I cannot partake any more of thy pains.* It was in this ecſtaſy, that ſhe learned, that our Saviour exſpiring upon the Croſs, bowed his head toward the ground to convey his ſpirit of life into the hearts of mortal men.

58. In another ecſtaſy, which continued ſix and twenty hours, on the *Thurſday* and *Friday* of the holy week of another year, viſiting divers places of the Monaſtery, ſhe felt in her body a lively image of all our Saviour's paſſion, imitating it, and repreſenting his dolorous ſtations, as if ſhe had followed him ſtep by ſtep.

59. She ſeemed firſt to enter into the garden of Olives, where ſhe felt the agonies of his deadly ſorrow, from which place, as if they had loaded her with irons, and bound her ſtrait with cords, ſhe paſſed through the Cloiſters, as He paſſed through the ſtreets of *Jeruſalem*, appearing before the different tribunals of *Annas*, *Caiaphas*, and *Pilate*. She was tyed to a pillar and cruelly whipt, crowned with thorns, ſhewn to the people, and then loaded with a Croſs, and thus going to the Oratory, which is the inward chappel of the Monaſtery, where their ſpiritual diſcourſes and entertainments are held,

and where the Novices ſay the office of the Virgin, when they have not recited it in the quire of the Church, there, I ſay, lying upon her back upon the ground, ſhe ſtretcht out her feet and hands, that they might be nailed to the Croſs: and after half an hour of ſilence, ſhe raiſes her ſelf upon her feet, all ſtiff, as ſhe was, without bending arms or legs, throwing her ſelf with her back againſt the wall, ſhe pronounced diſtinctly the ſeven words of our Saviour upon the Croſs. To that, *all is finiſhed*, ſhe added, *now is the work of redemption compleated. The work of the communication of thy ſufferings is conſummated. The work of our reunion is finiſhed in me.* In fine, pronouncing thoſe laſt words of the holy Evangeliſt, *and having bowed his head, he gave up the Ghoſt.* She was about to fall to the ground with great impetuoſity, if the Nunns, who were preſent, had not received her in their arms. Upon her coming out of this ecſtaſy, ſhe appeared beautiful as an Angel of heaven, and ſeemed to participate alſo of the reſurrection of her Saviour, as well as of his Croſs.

60. They have ſeen her oftentimes in theſe amorous tranſports of the word made fleſh, and dying in the fleſh, for his love, take in her hand a Crucifix, tye it upon her breaſt, unlooſen it from the Croſs, wipe it with her breaſt-cloth and other linnen, which by a miracle hitherto unheard of, became wet and moiſt with the ſweat, which came thence. Sometimes ſhe joyned her ſelf ſo cloſe to the wound of the ſide of that image, that ſhe ſuckt a divine liquor thence, which filled her ſoul with unſpeakable ſweetneſs.

61. If ſhe had a good ſhare of the dolours of the paſſion of Jeſus Chriſt, ſhe had no leſs of the lights of his glory, and of the ſplendors of his eternal generation. Three different nights ſucceſſively ſhe was admitted to the

the cabinet of the moſt holy Trinity, and ſaw things, which may be taſted by the favour of the gift of wiſdom, but which cannot be explained by words. Once as ſhe ſang with her Siſter-Nunns at the canonical hours in the quire, her heart was ſo inflamed with the love and reverence of theſe three adorable perſons, that ſhe ſeemed to be diſſolved, and about to return to her firſt nothing: ſo that the colours of death appeared upon her face, and they believed in effect, that ſhe was ready to exſpire.

62. In the year 1592. ſhe had ſuch private and familiar entertainments with the firſt perſon of the moſt holy Trinity, that He vouchſafed to ſhew her after what manner ſhe ought to prepare her ſelf for the holy Communion. All theſe graces and divine communications kindled in her breaſt the fire of love, whereof we have ſpoken, ſo ardent and ſo vigorous, that ſhe cryed out oftentimes, *O love! I can no longer ſupport your flames. O love! reenter into your ſelf: my heart is not capable to contain and ſupport you.* And it was neceſſary, that ſhe ſhould fetch a baſon of cold water to put her arms in, and to pour it upon her breaſt, in order to cool her ſelf.

63. Nevertheleſs ſhe laid no ſtreſs upon the multitude and abundance of all theſe ſenſible favours: ſince ſhe often preſt her husband to dry up the ſource of them, and to open that of the bitter gall of his paſſion: and when ſhe could not obtain this favour, ſhe entreated him moſt earneſtly, that at leaſt they might remain ſecret between him and her. That which made her, whenever ſhe met with any memoirs, which the Nunns had made concerning her, either tear them in pieces, or elſe throw them in the fire.

64. It would be altogether ſuperfluous, in my opinion, to

to ſpeak of the excellency of her faith, ſince faith is that ſolid foundation, upon which all the graces, of which we have diſcourſed, are raiſed, and the fruitful ſpring, from which they flow. *Faith*, ſaith an antient father of the Church, is *the reſplendent mirrour of love, in which fires are kindled. Fides charitatis eſt ſpeculum.* This hath appeared evidently in our Saint, who was ſo livelily penetrated with the truths compriſed in our Creed, and ſo diſpoſed to receive the flames, which they are apt to kindle in pure ſouls, that they have ſeen her oftentimes caſt into an ecſtaſy in repeating it, as hapned to her in her laſt ſickneſs; as we ſhall ſhew hereafter, and twice before Cardinal *Alexander de Medicis* Archbiſhop of *Florence*, and afterward Pope under the name of *Leo* the XIth, to whom our Saint had predicted, that he ſhould be promoted to the ſoveraign throne of the Church. That, which was not difficult to foreſee, ſince his excellent qualities called him to it. But ſhe advertiſed him, that this glory ſhould paſs away in a moment; which could not be known but from God. The event juſtified her prophecy; for he died the 26th day after his elevation to the ſoveraign Pontificate.

65. She had ſpent almoſt her whole life in inſtructing the youth of the Convent, in the employment of Miſtreſs of the Novices and of the ſeminary, when they were willing to chuſe her ſub-prioreſs: and tho ſhe ſhewed an extreme repugnance, yet ſhe at laſt ſubmitted, not knowing what it was to diſobey. But after ſhe had diſcharged this employment about eight days, ſhe was obliged by a ſharp and continual fever, accompanied with a cough, to take her bed. Her diſtemper was ſo grievous for the ſpace of five years, that no perſon durſt touch her. The leaſt motion touched her ſo to the quick: and all lookt upon her as another *Job* upon

upon a dunghil, and as a ſpectacle of ſorrows. But this did not hinder her every morning from riſing to hear Maſs, and to communicate with the Siſters.

When they deſigned to keep her to her bed, ſhe proteſted, *that ſhe would rather die, than be deprived, tho but for one day, of the participation of that holy Table, which ſupported her in the greateſt pains of her body, and in thoſe horrible agonies, with which her ſoul was harraſt.*

67. It ſeems, that the condition ſhe was in, was the effect of her earneſt prayers. For one day a Nunn obſerving, that ſhe was not tired with ſuffering, and that her deſire went on encreaſing with her bittereſt ſorrows, asked her in confidence, if ſhe had not ſuffered enough, during the five years of her purgatory in the lake of Lions: ſhe ingenuoſly replyed, that *during that time her husband alwaies tempered the rigours and ſharpneſſes of her pains, with ſome drop of heavenly dew, which rendered them ſupportable: but the ſuffering, which I now deſire, and which I entreat my Saviour to grant, is pure gall, the bottom of the cup, mixed with wormwood, myrrh, and vinegar, which he firſt drank on the Croſs, abandoned by his Father, without the leaſt conſolation either from heaven or earth, either in his ſoul or in his body. And I truſt,* ſhe added, *that his goodneſs will beſtow this favour upon me.* She mig t well ſay it: for our Lord had in an ecſtaſy ſhe fell into in the beginning of this laſt ſickneſs, given her aſſurances of it: and it hapned, as ſhe had foretold.

68. Her inward pains and corporal griefs were redoubled with her patience, as well as all her other virtues, at the approach of her death. She rejected the delicate proviſions, and other comforts, which are uſed to be offered to the ſick, ſending them to the other Siſters, which were with her in the Infirmary. She ſaid very often to this purpoſe, that the religious both men and

and women ſhould alwaies remember in their greateſt ſickneſſes, the poverty and auſterity, whereof they make profeſſion, and endeavour to feel the effects of them.

69. She had ſuch a care to preſerve the virgin-purity of her body, that not being able to turn her ſelf in her bed, ſhe ſcarce would endure that thoſe who attended ſhould do her that office: and when ſhe was near her death, ſhe aſſured her Confeſſor, who hath ſince judicially made oath of it, that ſhe never knew what was the ſin of impurity, ſo much as in thought. She owed this ſingular grace to the mighty protection of the queen of Virgins, who in the time of thoſe furious aſſaults the Devil made upon her, veſted her with a veil whiter than ſnow, under which ſhe promiſed her, that her purity ſhould be covered from all ſort of defilement.

70. That which makes death terrible to others, heightned her confidence in God. She comforted the Prioreſs and all the Nunns, who were weeping about her bed, begging pardon for the trouble and the ill example, which ſhe had given them, and aſſuring them, that ſhe would not forget them before God after her death: as in effect they experienced by the miraculous ſuccours ſhe procured them, of which the verbal proceſſes at her canonization are an authentick proof.

71. She appeared not only to be without fear at the approach of death, but to be perfect miſtreſs of her ſelf by three evident proofs: the firſt, that having already received the holy Sacrament of extreme unction, the Confeſſor of the houſe had thoughts to viſit the Fathers Hermites of *Mount Serrat* to recommend her to their prayers: but he durſt not undertake it, fearing that he ſhould not find her alive at his return. But the ſick perſon told him with aſſurance, my father, do not be afraid to go: you ſhall find me alive three days hence.

72. The

72. The other was, that the Confeſſor ſtanding near her bed to aſſiſt her in her laſt paſſage, ſhe prayed him to retire, to take a little reſt: for that without doubt he would find her alive the next morning. In the mean time her ſickneſs augmenting to that height, that ſhe could not ſpeak, ſhe made ſigns to the Nunns, who watched by her, to recite aloud the Apoſtles Creed. As they began to do it, ſhe fell into an ecſtaſy, and you would have ſaid, that ſhe was already at the gates of Paradiſe, with aſſurance of entring there immediately. For ſhe had a rapturous joy in her mind like that of the Prophet: *quoniam tranſibo in locum tabernaculi admirabilis, uſque ad domum Dei: in voce exultationis & confeſſionis ſonus epulandis. I ſhall enter into the place of the admirable Tabernacle, even into the houſe of God, where they hear nothing but triumphant joy and thankſgiving, in the feaſt of his bleſſed eternity.* Her ſpeech came to her, and ſhe ſpake things of the glory of the kindom of God, and of the happineſs which the Saints enjoy, which ſurpaſs all created underſtanding and capacity. But this did not hinder her from giving at that very time marks of her profound humility: for the Confeſſor being returned in the morning, and having known what had paſſed, he asked what ſhe thought of her condition, ſhe anſwered ſimply, *my Father, I have always given up my ſelf to the conduct of my Superiors, and in all my actions, I have ſet God before my eyes. This is that, which I can tell you.*

73. The third thing, which ſhews both her obedience, and the command, which this virtue had given her over death, was, that being in her agony, and the Hour of celebrating the conventual maſs, where all the Nunns were to communicate for the ſick perſon, being a good while paſt, the Confeſſor was in doubt, not knowing, whether he had beſt go and ſay Maſs or re-

main with her. But noon drawing nigh, he reſolved to do the former, and paſſing into the Sacriſty, as he was putting on his chaſuble to go to the Altar, they came running to him in great haſt to acquaint him, that ſhe was rendring up her ſoul. He replyed without amazement, *go tell her from me, that ſhe forbear to dye, till I have ſaid Maſs, and communicated the Nunns, and that I command her to be obedient now ſhe is a dying, as ſhe has been during the whole time of her life.* O miracle! o prodigy of obedience! what great reaſon had the holy Spirit to tell us in the holy ſcriptures, that *the obedient perſon will ſpeak of victories.* In the very moment ſhe heard the word, obedience, which ſeveral times in her life, had brought her out of her raptures, ſhe returned from the gates of death, and raiſing her ſelf very decently, pronounced theſe words aloud, *Benedictus Deus, bleſſed be God,* and continued her diſcourſe, ſaying, *I give thee thanks, O my Lord, for that it hath pleaſed thee to leave me deſolate to this hour; I am very content, that thou accompliſh in me thy good pleaſure: and I offer my ſelf again to whatſoever thou ſhalt order concerning me.* Then ſhe called for drink, and kept her ſoul upon the brink of her lips.

74. All the Convent being arrived with the Confeſſor after Maſs, the Nunns diſpoſed themſelves to ſing about her bed, and continued till about three of the clock, when ſhe exſpired in the midſt of that Quire of Virgins and of the holy Angels, who attended to preſent her to him, who had created her for his glory. Methinks it is fully evident, that as this holy religious ſoul had born and glorified God in her body and mind by the auſterities of her life, and the pains as well inward as outward, which ſhe had ſuffered, ſo after his example ſhe ought to die out of obedience, to conſummate, in the order of the divine predeſtination, this laſt hour in a perfect

perfect conformity to her divine crucified Jeſus.

74. Her body lay upon a couch not any way gaſtly or miſhapen, as a carkaſs uſually is, but beautiful, as a precious relique of Paradiſe, exhaling a very agreeable odour, and filling thoſe, who lookt upon it, with devotion. She died the 25th of *May* 1607. in the beginning of the 41ſt year of her age, and in the 25th of her entrance into a religious order.

76. God, who had honoured her in her life time with many great miracles, continued them after her death, that they might ſerve as irrefragable teſtimonies of the holineſs of her life, and of the glory, which ſhe now poſſeſſeth in heaven. I ſhall mention here but a very few, expecting a more large tranſlation of her works, which will give a full account of thoſe, which God hath wrought as well in her life time, as after her death.

77. The firſt and moſt conſiderable, in my judgment, becauſe it is new and unheard of in Church-hiſtory, is that, which made a part of the decoration of St. *Peter*'s Church at *Rome* at her canonization. The Saint underſtood painting and illuminating very well, and all manner of needle-work, and oftentimes employed her leiſure time this way: the Nunns perceiving her in an ecſtaſy, her eyes lifted up toward heaven, or fixt upon a Crucifix, and that ſhe did not leave off working, ſhut the windows, and drew her veil over her face: yet ſhe continued ſtill, and did it with that exactneſs, as if ſhe had the free uſe of all her ſenſes. We are aſſured, that they ſtill keep at *Florence* ſeveral tables of painting, Corporals, and other like pieces, which ſhe made in theſe ecſtatical fits.

78. In the year 1587. in an ecſtaſy, which ſeized her, ſhe took an image of the holy Virgin in the Oratory of the Novices, and went to the Infirmary, where Siſter

Faith of Bucci was ready to die with horrid convulsions. The Saint after some prayers lifting up her eyes to heaven, made the sign of the Cross upon the sick Nunn, and said, *O my God, thy will be done*: and immediately the sick person was healed, and went about her ordinary employment.

79. About the year 1588. a cask of wine being spoiled in the Monastery, and they having no mony to buy better, the Mother-Prioress commanded Sister *Mary Magdalene* to provide for them in this their necessity. She obeyed, and going into the cellar, made the sign of the Cross upon the vessel, and the wine immediately recovered its first goodness and taste.

80. A Nunn then in the Infirmary, of whose recovery the Physicians despaired, desired out of devotion to taste this miraculous wine, and by an additional miracle, suddenly recovered her perfect health.

81. At another time she healed two Nunns, whereof the first was a Leper, by licking her ears and head, which were the most infected, and the other was corroded by a cancer, by licking also her arm and hand where the distemper lay.

82. We might here relate among the miracles, which she wrought in her life time, the many sights, apparitions, and experiences she had of several souls, either suffering in purgatory, or blessed in heaven, or cast down and tormented in hell, but that we fear we shall be tedious: however I cannot omit two or three, which are very capable of edifying the reader very much.

In one of her first ecstasies, she saw the soul of the blessed *Magdalene Baguezi*, a Nunn of the same Monastery, who died with the reputation of holiness, raised upon a throne of glory, surrounded with lights, and enriched with a thousand rich and beautiful jewels: and

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it was declared to her, that ſhe had built that throne by the excellence of her purity, and that thoſe pretious ſtones were the ſouls, which ſhe had gained to God, and conducted in the way of virtue.

83. Another time ſhe ſaw the ſoul of one of the Nunns of her Convent, mount into heaven, accompanied with her Guardian Angel, and St. *Miniat*, to whom ſhe bare a ſingular devotion. And it had been revealed to her, that ſhe had been detained in purgatory, 1. For that ſhe had workt on Feſtival days, ſome little ſpace of time, without neceſſity. 2. For that ſhe had neglected to acquaint her ſuperior with ſome diſorders, which paſſed in the houſe. 3. For that ſhe had loved her parents exceſſively and too paſſionately.

84. She had knowledge, in one of her revelations, of the glory, which the bleſſed *Lewis de Gonzaga* a Jeſuite enjoyed in heaven, and her depoſition, taken according to law, was inſtrumental to his beatification. Seeing one day the ſoul of one of her brothers miſerably tormented in the flames of purgatory, ſhe cryed out, *O miſerable, but happy! O ſoul afflicted, but glorious! Ah! how dreadful are thoſe pains, and who can conceive them! O God, after this ſight, who would live any longer upon earth?* Having then made uſe of her prayers and penances for his deliverance, he appeared to her glorious, and acquainted her with the particular torments every ſin is puniſhed with in that place.

85. As to what concerns the miracles wrought after her death, the bull of her canonization begins, not without great reaſon, with that incorruption and good odour of her body, which continues to this day.

86. Then when her Virgin-body was after her death expoſed in the Church, there was a concourſe of people of all ages, ſexes and qualities to ſee it, touch it, and

pay

pay a veneration to it. Among others, a young man of an irregular and licentious life, advanced toward the body to touch it. The Saint, as if ſhe had been alive, had a horrour of that dunghil, and turned her head on the other ſide. This action touched the young man ſo to the quick with a ſharp ſenſe of his paſt life, that he made a firm reſolution to amend. This miracle was atteſted by a reverend Jeſuite, who was an eye-witneſs of it; with many others.

87. The charity, which had ſo urged her in her life time to help her Siſters in their wants, continued after her death. In the year 1654. they had no oyl in the Monaſtery; the Nunns, not being able to get any elſewhere, had recourſe to their good and charitable Mother, who had ſuccoured them once before in the year 1626. upon a like accident. They placed her image upon the veſſel, where there was but a little left, and immediately the oyl was ſo abundantly multiplied, that it continued, till they could make or get new, which was more than three months after.

88. I conclude (O noble and incomparable daughter of the great Prophets, *Elias* and *Eliſha*, the firſt founders of the order, in the which you have been ſo advantagiouſly ſanctified) with the miracle of the oyl multiplied, in the which they have gone before you, both the one and the other, conjuring you to continue it, not only corporally upon the bodies, but ſpiritually upon the hearts of all thoſe, who have the happineſs to wear the ſame habit, as you did. You are one of thoſe wiſe and prudent Virgins, whoſe lamp never wanted the oyl, which St. *Auguſtine*, one of the Saints which you moſt honoured upon earth, called eternal, which flows from that intimate love you have for God. Give us of this oyl, cauſing by your powerful interceſſions, that our lamps

lamps may never be empty of it, that we may be received after you to the marriage of the lamb, and there to ſing with you the ſong of his eternal love. This is the favour, which I deſire of you, in recompence of the ſmall pains, which I have taken, to make known to the world the miracles of your holineſs and virtues, with which it pleaſed God to honour your.

Live Jeſus *and* Mary.

Prayers to Saint Mary Magdalene *of* Pazzi.

Taken from the first Vespers of her Canonical Office.

Chapter.

QUI gloriatur, in Domino glorietur: non enim qui ſeipſum commendat, ille probatus eſt: ſed quem Deus commendat.

℟. Regnum mundi, & omnem ornatum ſæculi contempſi, propter amorem Domini mei Ieſu Chriſti.

Quem vidi, quem amavi, in quem credidi, quem dilexi.

V. Eructavit cor meum verbum bonum, dico ego opera mea regi.

℟. Quem vidi, quem amavi, in quem credidi, quem dilexi.

Gloria Patri, & Filio, & Spiritui Sancto.

Quem vidi, quem amavi, in quem credidi, quem dilexi.

Hymne.

HUjus obtentu, Deus alme noſtris.
Parce jam culpis vitia remittens:
Quò tibi puri reſonemus almum
Pectoris hymnum.
Gloria Patri, genitæque Proli,
Et tibi compar utriuſque ſemper,

Spiritus

Spiritus alme, Deus unus omni
Tempore ſecli. Amen.
V. Diffuſa eſt gratia in labiis tuis.
℟. Propterea benedixit te Deus in æternum.

Anthem.

Accinxit fortitudine lumbus ſuos, & roboravit brachium ſuum: ideóque lucerna ejus non extinguetur in ſempiternum.

MAgnificat anima mea Dominum.
Et exultavit ſpiritus meus, in Deo ſalutari meo.
Quia reſpexit humilitatem ancillæ ſuæ: ecce enim ex hoc beatam me dicent omnes generationes.
Quia fecit mihi magna qui potens eſt: & ſanctum nomen ejus.
Et miſericordia ejus à progenie in progenies timentibus eum.
Fecit potentiam in brachio ſuo: diſperſit ſuperbos mente cordis ſui.
Depoſuit potentes de ſede: & exaltavit humiles.
Eſurientes implevit bonis: & divites dimiſit inanes.
Suſcepit Iſraël puerum ſuum, recordatus miſericordiæ ſuæ.
Sicut locutus eſt ad patres noſtros: Abraham & ſemini ejus in ſæcula.
Gloria Patri, & Filio, & Spiritui Sancto.
Sicut erat in Principio & nunc & ſemper: & in ſæcula ſæculorum. Amen.

Anthem.

Accinxit fortitudine lumbos ſuos, & roboravit brachium ſuum: ideóque lucerna ejus non extinguetur in ſempiternum.

Prayer.

EXaudi nos, Deus ſalutaris noſter: ut ſicut de beatæ Mariæ Magdalenæ, virginis tuæ, feſtivitate gaudemus, ita piæ devotionis erudiamur affectu. Per Dominum noſtrum, &c.

Another Hymne at the Lauds by Saint Ambroſe.

IEſu Corona Viginum,
Quem mater illa concipit,
Quæ ſola Virgo parturit,
Hæc vota clemens accipe.
Qui paſcis inter lilia,
Septus choreis Virginum,
Sponſas decorans gloria,
Sponſiſque reddens præmia.
Quocunque pergis, Virgines
Sequuntur, atque laudibus
Poſt te canentes curſitant,
Hymnóſque dulces perſonant.
Te deprecamur largiùs,
Noſtris adauge ſenſibus;
Neſcire prorſus omnia
Corruptionis vulnera.
Deo Patri ſit gloria,
Ejuſque ſoli Filio,
Cum Spiritu Paraclito,
Et nunc & in perpetuum. Amen.

V. Elegit eam Deus, & præelegit eam.
℟. Et habitare eam facit in tabernaculo ſuo.

Anthem.

Anthem.

Simile eſt regnum cælorum ſagenæ miſſæ in mare, & ex omni genere piſcium congreganti: quam cùm impleta eſſet, educentes, & ſecus littus ſedentes, elegerunt bonos in vaſa ſua, malos autem foras miſerunt.

Prayer.

EXaudi nos, Deus ſalutaris noſter: ut ſicut de beatæ Mariæ Magdalenæ, virginis tuæ feſtivitate gaudemus, ita piæ devotionis erudiamur affectu. Per Dominum noſtrum, &c.

Prayer for the Church.

Oremus.

ECcleſiæ tuæ, quæſumus Domine, preces placatus admitte: ut deſtructis adverſitatibus & erroribus univerſis, ſecura tibi ſerviat libertate. Per Chriſtum, &c.

For our holy Father the Pope.

Oremus.

DEus omnium fidelium Paſtor & rector, famulum tuum Clementem, quem Paſtorem Eccleſiæ tuæ præeſſe voluiſti, propitius reſpice: da ei quæſumus, verbo & exemplo, quibus præeſt, proficere: ut ad vitam, unâ cum grege ſibi credito perveniat ſempiternam. Per Chriſtum, &c.

For the King.

Oremus.

QUæsumus omnipotens Deus, ut famulus tuus Ludovicus. Rex noster, qui tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementa, quibus decenter ornatus, & vitiorum monstra devitare, hostes superare, & ad te, qui via, veritas, & vita es, gratiosus valeat pervenire. Per Christum, &c.

FINIS.

APPROBATION.

I have read the Book of the Life of St. Mary Magdelene *of* Pazzi *Carmelite.*

GRANDIN.

PERMISSION.

It is permitted to print a Book entitled, the Life of St. Mary Magdalene de Pazzi *Carmelite.*

De la Reynie

A brief diſcourſe about diſcerning and trying the Spirits, whether they be of God.

THere is imprinted by the hand of nature in the mind of every man, ſo great, juſt, and becoming a reſpect and reverence to whatever bears the ſtamp and character of divine authority and revelation, that nothing can be propoſed under that pretenſe and notion, if it be fully made out and juſtified by ſuch proofs, as may ſatisfie our inquiſitive reaſon, but what ought to be received and embraced by us with the ſame firmneſs and readineſs of aſſent, as the plaineſt and moſt obvious truths of nature, and the general and uncontradicted Theoremes of Geometry. For who can, or dare, either miſtruſt or disbelieve God, or harbour ſuch evil and diſhonourable thoughts of the infinite rectitude and perfection of his wiſdom and goodneſs, as to ſuſpect the truth of what he is pleaſed to reveal, dictate, and affirm?

Upon the ſtrength of this univerſally acknowledged and received Principle, cunning and deſigning men in all ages have proceeded to ſet up for authors of new ſects and opinions, and have prevailed with a mighty ſucceſs upon their unwary proſelites, by impoſing upon them phanſies and dreams of folly, and plauſible, and ſometimes ſcarce plauſible ſtories and fables for divine ſuggeſtions and inſpirations. And indeed the weakneſs, the vanity, the folly of humane underſtanding is ſeen in no one thing more, than in ſuffering it ſelf to be wrought upon,

upon, and deluded by such kind of tricks and slights, without examining the reasons and grounds of the several pretensions, which usurp so venerable a name, with that calmness of discretion and sobriety of reason, which a matter of so great moment may justly challenge.

The want of this has let so much error and superstition into the world, has produced those absurd tenents, and irrational opinions, and contrary professions of religion, that are maintained at this day with great heat and violence of passion, and with invincible obstinacy, and has excluded truth, thô it comes recommended with the plainness, with the evidence, and with the convincingness of a demonstration. These are the usual effects of an overhasty and inconsiderate credulity, and of a rash and unadvised assent, which render the weak and the injudicious obnoxious to the fraud and artifice of every Impostor and bold Pretender.

One would think it scarce possible, that in the first times of the Gospel, and so soon after the ascension of our blessed Saviour into heaven, when the Apostles were yet in being, upon whom the Spirit of God was poured down in so extraordinary a manner, and who were filled with miraculous gifts and graces, which raised a just astonishment in all, who heard and saw them, and sufficiently proved their commission to be from heaven, and that they were influenced and guided and directed by an unerring spirit, others should rise up and contradict their doctrine, and pretend to the same infallible spirit, with all the confidence and assurance of inspired men: but that we know, not only how active the Devil was and is, and how concerned to check and hinder the growth and spreading of the Christian doctrine, by pretending to the same methods, by which it was first propagated; to oppose revelation to revelation; and to have his

his emiſſaries to counterfeit the ſeal of the Spirit of God, to make their falſe doctrine paſs current, and thereby deceive with the greater ſucceſs and eaſe: but alſo, how men of corrupt minds, either out of envy or malice, or out of a love of popularity, or out of mad and impious zeal for their novel opinions, or out of a deſire of innovation and drawing followers after them, or to ſerve other baſe ends and purpoſes, have been and are willing to deceive themſelves and others with ſuch pretenſions, and with ſhews of religion and piety, as if all this while they were doing God's work, and ſerving him, and not themſelves, and gratifying their own luſts, humors, and phanſies.

To prevent and obviate theſe great and fatal miſchiefs, which too too often ariſe from a haſty belief of ſuch pretenders to inſpiration, Saint *John*, who lived the longeſt of all the Apoſtles to ſee the ſad and evil effects of ſuch deſigns, and how the venom had diffuſed it ſelf every where, and was ready to ſeize and infect the vitals of Chriſtianity, puts thoſe to whom he writes in mind, that is, the Chriſtians of that age in general, (for the title, which is in ſome copies prefixed to his firſt epiſtle, *ad Parthos*, is not antienter than the times of St. (*a*) *Auguſtine*) that (*b*) they *believe not every ſpirit, but try the ſpirits*, that is, that they be not over-credulous, but weigh and examine things with a ſevere, with a ſober, with an impartial judgment, and admit of no doctrine as revealed from God, of no inſpiration, as from the ſpirit of truth, till they had tryed them by the juſt rules and meaſures of prudence, *whether they be of God or no.* For at that time eſpecially, ſuch pretenſions were very rife and frequent: (*c*) many *falſe prophets*, ſays he, *are gone out into the world*, that is, many falſe teachers abound every where, and diſguiſe their abſurd, their heretical, their

(*a*) *Queſtion. Evangel. l. 2. quæſt. 39.*
(*b*) 1 St. *Joh.* 4. 1.
(*c*) See alſo *Ezek.* 13. 2, 3. & 22. *ch.* 28. *Jer.* 29. 9. St. *Mat.* 24. 24.

their blasphemous doctrines and opinions with the specious name and title of divine revelation.

Now to prevent all error and imposture, as much as is possible in these times of dangerous temptation, when so many subtil deceivers are abroad, and appear with open face, and use their methods and artifices to unsettle the minds of the less wary and unlearned, and bring them off from the profession of the true Christian doctrine, as it is taught and maintained in the Catholick and Apostolick Church of *England*, by law established, to their several parties and persuasions: I will lay down several κριτήρια, or marks and characteristicks, by which we may justly and certainly try and examine *whether the spirits be of God*, and by unerring rules distinguish a true inspiration and revelation from a pretended and counterfeit one, discern the *spirit of God* from that of *Antichrist*, 1 St. *John* 4. 3. and that of the world, 1 *Cor.* 2. 12. the *spirit of truth* from the *spirit of error*, 1 St. *John* 4. *v.* 6. the illapses and inspirations of the holy Spirit of God from the illusions, instincts, and suggestions of the unclean spirit, from natural and fanatical enthusiasm, from the swellings and vapors of a diseased spleen and heated melancholy, and from the extravagant rovings of a distempered imagination. Rules, that will hold in all ages and countreys, and are as justly applicable to the present condition and state of *Christendom*, and will continue so to the end of the world, as they were to those first times: it being the same religion, which we of this Church profess, which was revealed by *Christ*, and first published by his Apostles at *Jerusalem*, and propagated by them through all the parts of the then known world, from *Britain* as far as *India*, they being furnisht upon the day of *Pentecost*, with such a variety of languages, as if each had had with same in the Poet

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an hundred tongues, to proclaim to every nation in their own dialect the will of God, and the myſteries of our redemption: the ſame doctrine of faith is continued down to us, which was at firſt delivered: (*d*) *Jeſus Chriſt, the ſame yeſterday, and to day, and for ever.* The religion of our B. Saviour is fixt and unalterable, and admits of no variation and change in the neceſſary and eſſential parts and branches of it. (*d*) Heb. 13. 8.

This inquiſition is highly neceſſary upon the accompt of the truth and certainty of this Apoſtolical ſuppoſition, that *all ſpirits are not of God*, that is, all who pretend and give out, that they are inſpired, are not divinely inſpired. I ſhall therefore lay this down in general, as a juſt *poſtulatum*, and preliminary to the following diſcourſe, that as the Spirit of God is the fountain and original of all divine revelation and truth, and that as the Prophets and (*e*) *other holy men of God ſpake as they were moved by the holy Ghoſt*: ſo in ſeveral caſes, tranſports, and ecſtatical affections, elevated thoughts and expreſſions, and raptures, and deliquiums, and a mighty ſeeming confidence, and extraordinary zeal, with actions and behaviour above the uſual methods of nature, and the common cuſtom and practice, which are miſtaken for divine inſpiration, are oftentimes (*e*) 2 St. Pet. 1. 21.

1. The effects of temper and conſtitution, when the bloud and the other humors of the body by an undue ferment, and the animal ſpirits by ſome infection and taint, or by an over-rapid motion, diſorder the brain, and fill the imagination with extravagant phanſies and ideas of things: and how fooliſh, and weak, and ecſtatical the perſons become, who give up themſelves to this roving faculty, eſpecially when it is indulged to in all its heights and exceſſes, thouſands of inſtances ſhew. They are then any thing but themſelves; and thô the phantaſtick hu-

mor does not work equally in all, and ſeveral may ſeem to retain ſome ſhews of reaſon, yet it will appear, if we narrowly watch and obſerve them, that they are under the deluſion of a wild and ungoverned phanſy, notwithſtanding that in other things, ſeparated from this pretenſe, they may be ſober and wiſe enough; nay and it may be good men and women too; as we may juſtly believe ſeveral to have been, who have been influenced too much by the fumes of heated melancholy; which is

2. Another natural principle of pretended inſpiration: and how this humor does work up into the brain, and intoxicate the mind, and according as it is mixed with a greater or leſſer doſe of bloud, and heightned by complexion, natural inclination, or a diſeaſed ſpleen, or by a peculiar way and courſe of life, whether ſedentary and private, or more free and active, and the like, and what a great and mixt variety of effects it produceth, which are to be ſeen in perſons pretending to inſpiration, no curious, inquiſitive, and underſtanding perſon can be ignorant of: and indeed the caſes are ſo many and ſo well known, that I need not deſcend to inſtance in the ſeveral particulars. Hypocondriacal paſſions alienate the mind from it ſelf, and have a natural tendency to make thoſe, who are vexed and diſtempered with them, enthuſiaſtical and mad.

Add to the force and vigour of a deluded imagination, and to the diſtemper of bloud and ill conſtitution of body,

3. The evil inſtincts and ſuggeſtions of the Devil, who often enters into the Enthuſiaſt, and gets entire poſſeſſion of his imagination, and fills the mind with pride and conceit: and the evil ſpirit at laſt ſhews himſelf to have hurryed him on all this while, thô not ſo openly, as when he utters his blaſphemies and his moſt abſurd and irrational tenents for revelation, and is tempted to violate the laws of nature, reaſon, common civility and decency,

cency, and makes it lawful for others ſo to do.

This being premiſed, in order to our better guidance and direction in the propoſed reſearch, I will conſider theſe three particulars.

1. The nature and ſubject matter of pretended revelations.

2. Their deſigns and tendencies, with the ſeveral effects and influences; whether good or bad, which they have upon religion, manners, and civil life.

3. The different manner of the operation of the Spirit of God from that of the evil and lying ſpirit, or of ordinary nature, heightned either by phanſy or diſtemper.

1. I will examine the nature and ſubject matter of pretended revelations: and what I have to ſay upon this Topick, ſhall be comprehended under theſe four propoſitions.

1 Propoſition. Whatever pretended revelation (*f*) does thwart and contradict the eſtabliſt doctrine of *Chriſt* and his Apoſtles, or does any way oppugn and overthrow the fundamental and eſſential articles of the Chriſtian faith, cannot be of God. The reaſon and argument, on which the truth of this propoſition is founded, is plain and obvious to every ones underſtanding, and is infallibly certain; becauſe God cannot be ſuppoſed to contradict himſelf by contradicting revelations. For as *he, that believeth not the record, that God gave of his Son, believes not God, and* conſequently *makes him a lyar*, as St. *John* argues, 1 epiſt. 4.10. ſo much more he does this, who invents a new doctrine as from God, contrary to what he has been pleaſed to reveal and atteſt. This rule of judging of the truth or falſhood of a pretended revelation from the matter of it, is made uſe of by the ſame Apoſtle in the 2 and 3 verſes

(*f*) *Hieronymus* epiſtolâ 54. ad Marcellam adverſus *Montanum*. Sciant à nobis non tam prophetiam repelli, quæ Domini ſignata eſt paſſione, quam eos non recipi, qui cum ſcripturæ veteris & novæ auctoritate non congruant.

of that chapter: ἐν τούτῳ γινώσκετε, *hereby know ye, or ye know*, whether indicatively or imperatively, or as an old Greek exemplar in *Oxford* has it, γινώσκεται *is known the Spirit of God: every spirit, that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit, that confesseth not, that Jesus Christ is come in the flesh, is not of God, and* (or *but*) *is that spirit of Antichrist.*

A truly inspired person preacheth and acknowledgeth the great mystery of our B. Saviour's incarnation, and all the other doctrines depending upon it: for instance, that he is the eternal Son of God, the true Messias, that was foretold so many ages before should come into the world, and appear in a human body, and with all the essentials of our nature, and expiate and put away sin by the sacrifice of himself upon the Cross, and that he is the Saviour of mankind. For that all this is necessarily understood, is clear from the 15th verse, *whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God*: there being no just pretension at all to any communion with God, or revelation from his Spirit, without an explicit, full, and positive confession and acknowledgment of these truths.

The reason, why St. *John* does instance particularly in the confessing or not confessing *Christ* to have come in the flesh, as the mark and proof either of true or false doctrine, is plainly this. Heresies then began to spread and advance themselves concerning the person and natures of our B. Saviour, under a pretence of a θειοτέρα γνῶσις, or more divine knowledge and illumination: and among others, especially these two.

1. That Christ was not really and truly born, and did not truly and really suffer, but that all was done *putative*, or ἐν δοκήσει, *in appearance and shew only*, as if his body had been only a meer phantôme made up of air, and some other

other crucified in his ſtead. This was the new diſcovery of the *Gnoſticks*, the ſpawn of *Simon the Sorcerer*, who gratifying the corrupt inclinations of nature, by their licentious doctrines, more eaſily gained credit and reputation to their abſurd and blaſphemous phanſies among their blind and ignorant followers. This is that *ſpirit of Antichriſt*, which St. *John* does chiefly refer to and condemn: and after him St. *Ignatius* every where in his Epiſtles, and eſpecially in that *ad Trallianos:* and (*g*) St. *Polycarpus* in his epiſtle to the *Philippians*, where he has given us an excellent paraphraſe and explication of the words of his bleſſed Maſter, *whoſoever does not confeſs, that Jeſus Chriſt is come in the fleſh, is Antichriſt, and whoſoever does not confeſs* τὸ μαρτύριον τῦ σταυρῦ, *the teſtimony or ſuffering of the Croſs, is of the Devil.* The ſame groſs and impious opinion was taken up from them by (*a*) *Saturnilus*, (*b*) *Baſilides*, (*c*) *Valentinus*, (*d*) *Marcion* and their ungodly ſect, who are therefore called by the *Greek* Writers, who confuted them, Δοκηταὶ and Φανταστικαὶ, and by the *Manichees*, called hence alſo by *Vincentius Lirinenſis* in the 20th chapter of his *Commonitorium*, *Phantaſiæ prædicatores.* But beſides this,

(*g*) S. Polycarpus epiſt. ad Philippenſes; πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τῦ σταυρῦ, ἐκ τῦ διαβόλου ἐστί.

(*a*) Epiphan. hæreſ. 23. n. 1.
(*b*) Hær. 24. n. 3, 4. (*c*) V. Athanaſ. epiſt. ad Adelph. pag. 156.
(*d*) V. Tertulliani lib. 3. adv. Marcionem, p. 483. ex editione Rigaltii.

2. The *Gnoſticks* in thoſe firſt times ſtarted another blaſphemous opinion concerning *Chriſt*, and maintained, that *Jeſus* was diſtinct from *Chriſt*, and wholly different from the Son of God; as did alſo (*i*) *Cerinthus* and (*k*) *Ebion*, as *Epiphanius* ſhews at large, and *Marcion*, againſt whom *Tertullian* in his book *de carne Chriſti* quotes 1 St. *John* 4. chap. 3. v. and adds, *definiens ipſum Chriſtum unum, multiformis Chriſti argumentatores quatit, qui alium faciunt Chriſtum, alium Ieſum.* For this impious aſſertion

(*i*) Hæreſ. 28. n. 1.
(*k*) Hæreſ. 30. n. 3. 14. 16.

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it is, that St. *John* brands them with the characters of *lyars and Antichrists*, 1 ep. 2. 22. *who is a lyar, but he that denyeth, that Jesus is the Christ? He is Antichrist, that denyeth the Father and the Son.* Against these, who did *comminuere & per multa dividere filium Dei*, St. *Irenæus* excellently disputeth in his third book 18 chap. *adv. hæreses*, citing these verses of the Apostle, but reading the third verse somewhat different from what we find in our ordinary copies, *omnis spiritus, qui solvit Jesum Christum, non est ex Deo, sed ex Antichristo est*, as does the *Vulgar Latine*, *omnis spiritus, qui solvit Jesum, ex Deo non est*, undoubtedly in his Greek copy, παν πνεῦμα ὃ λύει, or ὃ καὶ λύει τὸν Ἰησοῦν, which (*l*) *Socrates Scholasticus* contends to have been found ἐν τοῖς παλαιοῖς Ἀντιγράφοις, *in the antient Exemplars*, and that it was razed out by those, who through heretical pravity endeavoured to separate the divinity from the humanity of our B. Saviour; as did afterward *Nestorius*, against whom it is cited and brought by the said Historian, and very frequently by St. *Leo*, according to this reading, which passed current in his time, as in his 24th epistle to *Flavianus* Bishop of *Constantinople*, chap. 5. (*m*) and in several others, which he thus explains, *quid autem est solvere Jesum, nisi humanam ab eo separare naturam, & sacramentum, per quod unum salvati sumus, impudentissimis evacuare figmentis? caligans vero circa naturam corporis Christi, necesse est, ut etiam in passione ejus eâdem obstinatione desipiat.*

(*l*) Socrat. Scholast. hist. Eccles. lib. 7. c. 32.

(*m*) S. Leo epist. 57. pag. 549. & epist. 133. p. 696. ex editione doctissimi Quenelli.

And the same is to be said of the other articles of the Christian faith, as the adorable mystery of the undivided Trinity, the consubstantiality of the Son with the Father, the personality and godhead of the holy Ghost, Christ's making a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world by the bloud of the Cross, the resurrection of the body at the last

laſt day, that upon its reunion with the ſoul, it may conſtitute the very ſelf ſame numerical perſons, that before lived upon earth, and the like: the Apoſtles having delivered theſe doctrines in plain, clear, and eaſie expreſſions, without any affectation or obſcurity, without the lights and colours of ſpeech, and the ſtudied arts of plauſible and deſigning eloquence, not *with wiſdom of words, leſt the Croſs of Chriſt ſhould be of no effect, but by the fooliſhneſs of preaching*, which yet mortified and confounded the pride and arrogance of the Philoſophers, and baffled and ſhewed the folly of the wiſdom of this world, *nor with enticing words of mans wiſdom, but in demonſtration of the ſpirit and power*, that is, by thoſe mighty gifts, wherewith they were endewed by the Spirit of God, and the ready aſſiſtance of the divine power, which ſufficiently ſhewed it ſelf in thoſe numerous miracles, which were daily wrought by them, and their authority being thus clearly made out and demonſtrated, as whatever they delivered from God and *Chriſt*, could not be rejected without the guilt of obſtinacy and unjuſt and unreaſonable infidelity: ſo whatever doctrine contradicts thoſe declarations upon any pretenſe whatever, whether of new revelation, or of more cloſe, ſubtil, and refined reaſon, muſt neceſſarily be falſe, and conſequently not of God.

And certainly this ſhould be enough, if nothing elſe could be ſaid, to caſt an eternal reproach upon the doctrine of the two *Socini*, which, conſidered as a ſyſtem, and as methodized by them, and dreſt and trickt up by their followers (for as to ſeveral ſcattered parts and branches of their blaſphemy, they had been long before maintained b *Artemon*, *Paulus Samoſatenus*, and *Photinus*) is wholly new and unheard of, and is repugnant to the plain, literal, and univocal expreſſions of the ſcripture: which is ſuch a juſt prejudice againſt it, that no art, no ſubtilty,

ſubtilty, not all the philoſophy and reaſon of mankind, can ever take off and ſatisfie. I ſhall not now enquire into the grounds of the complex hereſy of the *Socinians*, nor ſhew the ſophiſtry of them, which might be done without denying the uſe of right and ſober reaſon in matters of religion. Faith is an act of the rational underſtanding, and we have the higheſt, the juſteſt reaſon to believe what we believe: but withal our reaſon is ſufficiently convinced by a reflexion on its weakneſſes and imperfections, that there are ſeveral things in matters of ordinary ſpeculation, that cannot be comprehended by it: much more will this hold in matters of an infinite nature, ſuch as relate to the divine eſſence, and the myſteries of the holy Trinity, and the union of the divine and humane nature in the perſon of Chriſt.

But to allege this in a plain matter of ſenſe, to which our faculties are every way proportionate, and in defence of a doctrine, as is that of Tranſubſtantiation, which for ſeveral ages was never acknowledged at all, much leſs believed as an article of faith, and which involveth in it ſeveral real and manifeſt contradictions, and overthroweth the certain judgment of ſenſe, the collections of reaſon, the principles of Mathematicks and Philoſophy, and the experience of all mankind, is ſuch a groſs impoſition upon the faculties and conſciences of rational creatures, that one would firſt wonder, how ſuch an abſurd, irrational, and impoſſible notion ſhould ever prevail, and then that any ſhould have the immodeſty to defend it; but that we know, (1.) how it was firſt introduced and brought into the world, in order to the eſtabliſhment of a groſs error about the worſhip of images, and nurſed up afterwards in times of ignorance and ſuperſtition, to advance ſecular deſigns; and that (2.) many of the *Roman* communion privately diſown it, and in their hearts wiſh

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that it had never been confirmed and decreed an article of faith, as it was firſt at the Council of *Lateran*, or rather by Pope *Innocent* the third, who are put to their ſhifts to maintain it, that otherwiſe they might not ſeem to fall into hereſy, by queſtioning or disbelieving the modern grand fundamental principle of the *Roman* Church, their pretended infallibility. But to return to the expreſs doctrine of the Chriſtian religion, clearly revealed in the writings of the new Teſtament: if, as we may well ſuppoſe, the creatures, which are below us, being of a different ſpecies, cannot underſtand the reaſons of our actions, which are done with judgment and deſign, if they cannot dive into our councils, and examine their ſtrength and ſolidity; if an emmet, for inſtance, or a worm cannot comprehend a piece of art, as the contrivance and mechaniſm of a watch, or the uſe of a ſector, or quadrant, much leſs an intricate probleme of *Archimedes*, or *Pappus*, or any ſuch curious Mathematical ſpeculation, becauſe life, and motion, and ſenſe are not ſuitable faculties, and even reaſon it ſelf is inſufficient, without inſtitution and improvement, and the aſſiſtance of art, care, and ſtudy: if there be laſtly ſuch a vaſt difference among men upon the accompt of natural parts, as wit, quickneſs of apprehenſion, memory, judgment, and eſpecially when advanced by education, ſerious ſtudy, meditation, a wiſe choice of company, travel, and all other ways of perfecting humane reaſon, as if they were not of the ſame kind; it is an intolerable preſumption, and the effect of pride and conceitedneſs to think, that our ſhallow reaſon ſhould be able to comprehend the things of God, the diſproportion between God and our faculties being altogether infinite. Let us keep to this infallible rule, the doctrine of our Lord and Saviour and his Apoſtles, and remember, that whatever contradicts

that, and goes about to overthrow it, cannot be of God.

2 Propoſition. Whatever doctrine or revelation does undermine the foundation, upon which the truth of the *Chriſtian* religion was at firſt eſtabliſht, the reſurrection of our bleſſed Saviour, and renders that and the great miracles of his life uncertain and queſtionable, whether they were really performed or no, and makes way for ſkepticiſm and infidelity, cannot be of God. But ſuch is the portentous doctrine of Tranſubſtantiation. For what other proof and demonſtration have we of the truth of *Chriſt*'s reſurrection, but the teſtimony of the Apoſtles, that ſaw him, and converſed with him, after that he aroſe from the dead, who had no other aſſurance, but what their ſenſes gave them? to which our B. Saviour appeals, to put them out of a poſſibility of doubting, St. *Luke* 24. 39. St. *John* 20. 27. But ſuppoſing Tranſubſtantiation to be true, that what our ſenſes aſſure us to be bread, and has all the qualities of it, (a conſecrated wafer being the ſame in ſubſtance as well as quality with, and no way to be diſtinguiſhed from an unconſecrated one, by the moſt cunning Prieſts, who pretend to this omnipotent transforming power, of *creating their Creator*, if laid together) is not bread, and that the entire body of Chriſt, which was born of the V. *Mary*, and was crucified, and aſcended into Heaven, where it remains glorified, with all its eſſential properties, and amplitude and extenſion of parts, ſhould be produced and annihilated ten thouſand times every day in the year, and be included and contained in the leaſt crum of a wafer: (for that being broken into a thouſand particles, it ſeems, is multiplied into ſo many wholes, which thô diſtinct and ſeparate in place, ſhall be but one and the ſame body; tho each is the real body of Chriſt, according to the Council of *Trent*, which is thus actually divided from it ſelf) not

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to mention the other many groſs abſurdities, which flow from the unnatural ſenſe of the words of the inſtitution, what juſt, what proper, what ſatisfactory anſwer can the defenders of it make to the objections and blaſphemies of the Heathen, and particularly of the wretch (*n*) *Spinoza*, who aſſerts, that the Apoſtles and Evangeliſts were miſtaken and deceived, and that the reſurrection of Chriſt was not real, and that all was meer phanſy and apparition. For there is the ſame aſſurance and evidence, that what we receive in the holy Euchariſt are, as to their natural ſubſtance, bread and wine, as that *Chriſt*'s body after his reſurrection, which they beheld with their eyes, and which they touched with their hands, was animated, and conſiſted of fleſh and bones: for the proof of which they had the clear, and juſt, and proper evidence of their ſenſes, which yet, if Tranſubſtantiation be true, nay be ſo much as poſſible, cannot be a firm foundation of faith. Now God out of his infinite wiſdom and goodneſs having thought fit to ſatisfie the doubts and curioſities of the moſt inquiſitive, as to the truth of the religion, which *Chriſt* the true Meſſias has inſtituted, by his reſurrection from the dead, and by the ſeveral other ſtupendious miracles done by him and his Apoſtles, and hereby as by a manifeſt and demonſtrative ground and motive of credibility, work faith in their minds, it cannot be ſuppoſed, that this or any other doctrine ſhould be from God, which overthrows the moſt powerful and convincing methods of his wiſdom and goodneſs, that he was pleaſed to make uſe of, as a demonſtration of his divine will and pleaſure, in the firſt eſtabliſhment of *Chriſtianity*: this abſurd fiction being ſuch a prejudice againſt the belief and admiſſion of it, as will render its whole frame and conſtitution very liable to be queſtioned by Jews, and Heathens, and Skepticks, and Atheiſts.

(*m*) V. Spinozæ opera poſthuma, epiſt. 23. ad D. Oldenburgium, p. 454. & epiſt. 25. p. 458.

3 Propoſition. Whatever revelation or doctrine pretends to gratifie corrupted nature, or introduce a licentious courſe of life, and favour the leaſt immorality, cannot be from God: becauſe ſuch a revelation is repugnant to God's eſſential purity and holineſs, and to the revelations of his will already made, and cannot without the higheſt diſhonour be imputed to him. The common notices of nature teach us, that there is a turpitude in ſome actions, antecedent to all laws, and ſo owing its being ſuch to the eternal differences, that are between good and evil, and which no practice, no example, not length of time, nor the continued prevailing power of cuſtom can ever juſtifie, but will alwaies ſtand condemned by free and unoppreſſed reaſon, their nature being unchangeable; that we are to live up to the dignity of our nature, and obey the laws of our creation, and the laws of morality, and do nothing unworthy our rational faculties, but be juſt, and ſober, and chaſt, and lay reſtraints upon all the exceſſes of paſſion, and indulge not to the leaſt ſenſuality, which degrades us from the ſtate and condition, in which God has placed us. And indeed God himſelf is ſo concerned for the honour of his holineſs, and that nothing diſhonourable & unworthy of him be impoſed upon the world under the pretenſe of his authority, that he in ſuch a caſe diſpenſes with us, and frees us from believing ſigns and wonders, and requires us to be juſt and true to the collections of our reaſon, and the declarations of his will already made known. Thus we read *Deut.* 13. 1, 2, 3. *if any prophet or dreamer of dreams*, any pretender to revelation ſhould tempt to idolatry, and to juſtifie his pretenſion, ſhould be permitted to do ſome wonderful and extraordinary thing, they were not to hearken to him: becauſe this pretenſe is founded upon an irrational ſuppoſition, that God ſhould allow and perſwade to any action,

action, which tends to his dishonour, and lay a necessity upon us to obey him, and yet at the same time lay a necessity upon us also not to obey him.

The great purity and strictness of the *Christian* religion adds a very ample confirmation to the truth of it, and perchance brought over as many Proselytes, as miracles, and wrought a mighty conviction upon the minds of men, that such a consummate doctrine of piety, that gives laws to the thoughts and the wandring enclinations of nature, that requires purity of mind and intention, and takes it off from all sensual and earthly things, that stirs us up to imitate God in all his imitable perfectious, and has introduced such a pure and holy worship of God, as is fit for him to require, and for rational creatures to bestow, must proceed and be from God. But alas! to the great shame of humane nature as well as of religion, the *Gnosticks* and the other villainous sects in the midst of all their high-flown pretensions to divine inspiration, allowed themselves the practice of the most execrable impieties, as if they had been let loose from all laws of modesty and shame, and were obliged, as an exercise of their religion, to indulge to the furious extravagancies of pampered lust. If the religion of *Mahomet* were not made up of ridiculous absurdities, and gross contradictions, and idle tales, and impossible fictions, without any connexion and sense, or the least support of common reason or ordinary prudence, unless where it retains the principles of natural religion, yet the looseness of its rules, which give nature its full sway, and gratifie the carnal appetite in all its wandrings, and make no provision for the government of the passions, and the purity of the mind, and indeed are nothing else but a provocative to lust, and an institution of brutality, is enough to satisfie any considering person, that they

they are not the inſpirations of God or the Angel *Gabriel*, but the ſuggeſtions of an evil ſpirit, ſpeaking through the mouth of a diſeaſed and mad Enthuſiaſt. But we ſee, what uncultivated ignorance, groſs ſtupidity, and fatal prejudice can do in ſo large and flouriſhing a part of the world, which is given up by the juſt judgment of God to believe the lyes and dotages of a vile Impoſtor, who have no other argument for their perſwaſion, but the ſucceſs of their arms for ſo many ages: but how the *Chriſtians* of thoſe times ſhould be debauched and brought over to embrace ſo impure and irrational a doctrine, might be matter of juſt admiration, but that we know their ill lives, and the horrid factions in religion had diſtracted their underſtandings, and weakned their judgments, and hereſy, eſpecially the *Arian*, which had infected almoſt the whole *Eaſtern* Empire, had corrupted the articles of the Chriſtian faith, and made them too liable and obnoxious to the impreſſions and artifices of every ſubtil and cheating pretender. And what horrid doctrine, corruptive of honeſty and morality, was vented in the laſt age by ſeveral vile and ungodly men, under the pretenſe of being divinely inſpired, ſuch as *David George*, *Muncer*, *John of Leyden*, *Matthews*, *and Knipperdoling*, may be ſeen in *Sleidan*, and the other Hiſtorians of that time. They ſeemed to be above the ordinary rules of life, by which the civilized part of mankind is governed, and under no obligation of the laws of *Chriſt*, obſerved in all *Chriſtian* governments throughout the world, gratifying their wild and luſtful inclinations with the multiplicity of wives. This conſi-

* D. *Du.* deration certainly ought to have awakened * another poor deluded man out of his dreams of folly, into which his vain credulity, and moſt unlawful curioſity had caſt him, that thoſe ſpirits, with which he had ſo long converſed,

verſed, and who pretended to diſcover to him the will of God in fuller meaſures then it had been yet known, and the myſteries of nature, to gratifie his Mathematical genius, and the great events and revolutions, that ſhould ſoon after be brought about, were not good Angels ſent from God, as by other manifeſt ſigns and indications, ſo by this eſpecially, when they commanded him and his companion to have their wives in common, but that he was under a ſtrong and fatal infatuation, and out of an immoderate deſire of knowledge, had loſt all ſober and right uſe of his reaſon, and was beſotted in his imagination.

The like evil ſpirit has acted ſeveral here in *England:* that the infection, which came out of *Germany*, did not ſpread far at that time, was owing to the ſtrictneſs and ſeverity of the government, and to the great care of the Biſhops, both in Queen *Elizabeth*'s time, and in the reigns of the two next ſucceeding *Monarchs*: but when once the great rebellion began in the year 41. and the Liturgy was voted down, and Epiſcopacy aboliſhed, and the diſcipline of the Church, and the moſt decent, moſt regular, and moſt pious ſervice of it removed, under which it had ſo long and ſo happily flouriſhed, againſt all the aſſaults of *Roman* bigotry and ſuperſtition on the one hand, and of mad fanatical rage and enthuſiaſm on the other, all ſorts of damnable, blaſphemous, and abſurd tenents were openly maintained under the guiſe of divine illumination: a collection of which you have in the *Gangræna*: and in a ſuitable compliance with ſuch kind of perſwaſions, a liberty of living as one liſts was not only indulged, but practiſed, and the laws of common civility and honeſty were diſavowed and violated, without the leaſt horrour, regret, and ſhame, I might truly ſay, with triumph and exultation.

tion. So that reflecting upon the wild, the extravagant, the filthy behaviour of theſe pretenders to inſpiration in this and the laſt century, we may the more eaſily give credit to the relations, made by St. *Irenæus*, *Epiphanius*, St. *Auſtin*, *Philaſtrius* and others, of the hereticks of the firſt ages, who fell into thoſe groſs and horrid ſcandals and miſcarriages of life, which one cannot think on, much leſs read, without trembling and amazement. Even truth it ſelf would ſuffer, if it came out of the mouths of ſuch profligate wretches as theſe are: for it would be queſtioned, if it were truth or no, and much more divine truth, which purifies the mind, and enlightens the underſtanding, and gives it a clear ſight of the neceſſity, of the decency, of the beauty, of the perfection of holineſs, and raiſes morality to the higheſt pitch it is capable of. Whatever doctrine corrupts and overthrows it, cannot be from the Spirit of God. By this we may moſt certainly, nay infallibly judge of the folly, of the vanity, of the wickedneſs of the pretenſions of private impulſes to do evil, as to hang ones ſelf, to leap into a well or river, to kill ones mother or ſon, and the like. It is an evil ſpirit, which ſuggeſts to the violation of the laws of God and nature. They, *who are led by the Spirit of God, are the ſons of God*, ſays the Apoſtle, *Rom.* 8. *ch.* 14. *v.* and *are holy, as he is holy, and purifie their ſouls in obeying the truth through the Spirit*; as Saint *Peter* ſpeaks, 1 *Pet.* 1. 22.

As to what concerns God's commanding *Abraham* to offer up his ſon in the way of ſacrifice, that is plainly, to take away the life of an innocent perſon, and embrue his hands in his bloud; I ſhall not at preſent diſpute with the *Schoolmen*, who are over-curious and very bold in their determinations, how far, and in what manner God may or can diſpenſe with the law of nature, which, (what-

(whatsoever power he may have over his creatures, by virtue of his full and absolute right and dominion over them) forbids us to do the least act of cruelty and injustice to the prejudice of any ones life, much more to the taking it away; but shall only observe in brief,

1. That the event shewed, that this was done only for the tryal of *Abraham*'s faith and obedience.

2. That out of a just and due regard to the honour of the great Patriarchs piety, we may well suppose, that he was most assuredly satisfied, whatever way the revelation came to him, whether in a vision, or by the appearance of an Angel, or by a voice from heaven, that it was from God, who had before given him many infallible proofs of his will and presence in other instances, and that that God, who had so wonderfully manifested his care of, and goodness toward him, would not suffer him to be imposed upon and enticed to commit such an unnatural act by the suggestions of an evil spirit.

3. That the dispensations of those times, both before the giving of the law and under it, are much different from what they are now under the Gospel: in which God has so plainly and expresly revealed his will from heaven, as to our behaviour and practice: and

4. That no extraordinary actions mentioned in the holy scriptures, much less such a one, as nature abhors and starts at at the very first proposal, ought to be drawn into example and practice at this time, unless they can infallibly pretend to a divine command to do it, and this confirmed by a miracle: which would be a most absurd pretension: because they ought to be before-hand infallibly assured, that God will command them to do nothing, which is directly repugnant to his will already revealed.

4 Proposition. Whatever revelation or doctrine pretends

to dissolve the bands of government, and of obedience to the civil Magistrate, under a shew of setting up the kingdom of *Christ*, or of popular reformation, and to free subjects from their oaths of allegiance, and the obligations of duty, which they owe to their natural Prince, cannot be of God: because *God is not the author of confusion*, ὁ γάρ ἐστιν ἀκαταστασίας, is not a God of an unquiet, unsetled, and confounding nature, but a *God of peace*, and order, *as in all the Churches of the Saints*, 1 *Cor.* 14. 33. so in all the world, and has laid down rules for the peaceable and orderly government of it, and has planted in mens nature inclinations to society, which is supported by it, and has commanded all subjects, *not only for wrath, but for conscience sake*, that is, not only out of a principle of fear to avoid the just punishment of the law inflicted upon offenders, but out of a principle of religion, to obey the soveraign power set over them: it being the constitution and ordinance of God, which God cannot be supposed to destroy and pull down by any new revelation, contrary to his declared will, and the establisht order and rules of providence, whereby he governs all things here below.

It is an *Antichristian* spirit, which dictates sedition and rebellion, which puts the sword into the hands of enraged Enthusiasts, and bids them fight the Lord's battles, and destroy all opposers of his kingdom, and propagate their vile opinions by fury, violence, and arms. *Mahomet* indeed pretended, that God, having tryed all fair ways to reduce men to the obedience of his laws, but without effect and success, at last commissioned him to force the new law, which he was to publish, upon the minds of men, not with arguments of reason, and the mild and gentle arts of perswasion, but with arguments of terror and irresistible fury, not hoping to prevail other-

otherwiſe in the way of conviction. This furious tempeſt threw down the *Grecian* Empire, and has given ſince many a ſhock to *Chriſtendom*, a zeal for their ſuperſtition animating them, and ſetting a ſharp edge upon their natural fierceneſs, and heightening their courage. And it were to be wiſht, that this curſed principle had only prevailed among the groſs and brutiſh followers and diſciples of that *Arabian* falſe Prophet. It was the ſame evil ſpirit, which hurryed on the *Anabaptiſts* to commit thoſe horrid violences at *Munſter*, and elſewhere in *Germany*, to ravage and deſtroy, and murder all, who would not own their idle phanſies for divine revelations, and do homage to the new *King of Sion*, the hair-brain'd Taylor of *Leyden*, (*p*) who was to take poſſeſſion of the throne of his father *David*, and to be the Univerſal Monarch, by the will and command of God, as he and his deluded followers pretended: and what the *Fifth-monarchy-men* would have been at here in *England*, if they had had power to juſtifie their bloody furious tenents, may be ſufficiently gueſt, when a handful of men ſoon after the reſtoration of the Monarchy, led on by General *Vennor*, and armed with prophecy, that one ſhould chaſe away a thouſand, and being ſpirited with a mad zeal and belief of divine impulſe, made bold attempts upon the government, and deſperately threw their lives away in a fit of religious phrenſy.

(*p*) V. Sleidani commentar. de ſtatu religionis & reip. Carolo V. Cæſare, lib. 10. editionis Francofurtunæ, in octav. 1610. p. 253.

The true ſpirit of the *Chriſtian* religion conſiſts in holineſs and peaceableneſs of temper: it ſtills the rage and fury of the paſſions: it quiets all diſcontents: it condemns all rancour, and malice, and revenge, as unreaſonable and ſinful: it endues all true *Chriſtians* with generous thoughts and deſigns of doing good, of being

loving, and kind, and charitable, and indiſpenſably requires obedience and ſubmiſſion to lawful authority; ſuch doctrines then, whatever private impulſe the ſpreaders of them may pretend to, which overthrow the deſigns of the divine providence, and the ends of religion and government, upon which, as upon two pillars, the peace of the world is ſuſtained, cannot be from the Spirit of God, which is a mild, gentle ſpirit, and inſpires the mind with calmneſs of temper, and univerſal charity. How much and how far the fiery men of the Church of *Rome*, and ſeveral among us, within the compaſs of leſs than fifty years, to whoſe bitterneſs, faction, and unwarrantable and unjuſt ſeparation from the Apoſtolical government and communion of the Church of *England*, we owe all the miſeries of the unnatural war, and the diſmal and fatal conſequences of it, partake of the wild temper of the *Enthuſiaſt*, I will not now ſtand to enquire, but leave it to the judicious Reader's ſerious and impartial conſideration. But whilſt the *Sectaries* and *the Jeſuited Papiſts*, how oppoſite ſoever they may ſeem in other things, agree in this wicked principle, which allows the excommunicating and depoſing of ſoveraign Princes, and reſiſting lawful Governours, and arming the people againſt their Prince, upon any pretenſe whatever, whether of authority from the *Pope*, or a *co-ordinate Power*, thô they fall not into the extravagance and phrenſie of the wild *Enthuſiaſt*, who juſtifies his rebellious diſobedience by pretending immediate revelation from heaven, they are to excuſe us, if we call things by their proper names, and are to thank themſelves and their evil principles, if they fall under the ſame cenſure and condemnation.

Secondly;

Secondly; We are to examine the deſigns and tendencies of pretended inſpiration and revelation, with the ſeveral effects and influences, whether good or bad, which they have upon religion, manners, and civil life: and this I ſhall comprize in the following particulars.

1. Whatever pretended revelation or inſpiration does embaſe the true ſpirit of religion, or ſuggeſt to any childiſh phanſies or extravagant behaviour, or introduces any ſuperſtition in the worſhip and ſervice of God, cannot be from his Spirit. For true religion fills the mind with generous thoughts of God, agreeable to his nature, and worthy of him, and requires nothing from us, but what is grave, and ſerious, and conſonant to the laws of exact reaſon: there is nothing trivial and toyiſh in it, nothing but what becomes God to exact, and us to perform: it does not conſiſt in any odd, fooliſh, antick geſtures, and ſudden fits and ſtarts of indiſcreet devotion, and unaccountable ſallies of paſſion, or in a fooliſh imitation of any extraordinary example, recorded in the holy ſcriptures, but in a ſetled compoſure of mind, enflamed with the love of *God*, in a calm and ſedate temper, and in perfect ſubmiſſion to God's will, whatever the events of things are, in humility and purity, and in an exact conformity of life to his laws, and to the rules laid down in the ſcriptures, and to the direction of unbiaſt and unprejudicate reaſon in all doubtful caſes. So that we may moſt juſtly and aſſuredly conclude, all ſuch to be miſerably deluded, as pretend to viſions and apparitions of our B. *Saviour*, the Virgin *Mary*, Angels, and Saints departed, and to familiar converſation with them, with which not only the old Legends, but the elaborate compoſitions of the lives of the modern Saints, publiſhed by authority, and with the approbation of the greateſt Clerks in the *Roman* Church, are horribly ſtuffed.

One

One while they phanſy *Chriſt* to crown them with a garland of flowers, or to preſent them with a chaplett, a roſe, a bracelet, a ring, or a chain, as a mark of his love and affection; and to be eſpouſed to ſome of the ſtricter and devouter ſiſters of a Convent, with the uſual ſolemnities of a wedding: another while the B. *Virgin* is ſaid to appear with the holy *Jeſus* in her arms, as if he were a child ſtill, to come and viſit ſick perſons in their agonies, dreſs their wounds, and adminiſter phyſick to them, and ſometimes deſcend to the mean office of a midwife, to ſave the reputation of a proſtituted Nunn. Voices are ſuppoſed to be heard, either in the air, or elſe from a Crucifix, or from the picture of a Madonna, which are oftentimes as to their ſenſe trivial and weak, and infinitely below the majeſty of *God* and *Chriſt* to ſuggeſt. All this while theſe pretended viſions may be only the ideas and images of our B. *Saviour*, and the *Virgin*, ſtrongly imprinted upon their imaginations, which they in the height of their ecſtatick fits and raptures take to be without them, or elſe they may be the artifices of an evil ſpirit, by the permiſſion and juſt judgment of God, when they will not be governed in a way ſuitable to reaſon, but abandon themſelves wholly to their bewildred phanſy: the devil oftentimes, that he may deceive with the greater eaſe, transforming himſelf into an Angel of light. And that the devil does play theſe tricks, and does impoſe upon credulous and phanſiful perſons in this manner, is confeſſed by the ſobereſt writers of the *Roman* communion, and among others, by (*q*) Cardinal *Bona*, who begin to be aſhamed of this pretenſion, which prevailed ſo much in the times of ignorance, and blindneſs, and ſuperſtition, before the Reformation, and caution their people againſt it, and particularly that the Devil has and does often appear in the form and ſhape of Chriſt,

(*q*) De diſcretione ſpirituum, cap. 19. ſect. 7. editionis Pariſinæ, p. 357.

Chriſt, the Virgin *Mary*, and the other Saints, (*r*) and that the five wounds have been made by the wiles of the Devil in the bodies of men and women, of which he inſtanceth in two Nunns, whereof the one was *Mary of the Viſitation*, Prioreſs of the *Annunciata* at *Lisbon*, the ſame holy woman, who bleſſed the invincible *Spaniſh Armada* in the year 1588. an accompt of whoſe diabolical tricks and cheats is ſet forth at large not only by (*s*) *Cypriano de Valera* an honeſt converted Fryer, but alſo by (*t*) *Ludovicus a Paramo, a Spaniſh Inquiſitor of Sicily*, in his book *de origine & progreſſu officii S. Inquiſitionis*, publiſhed at *Madrid* ten years after: the other of *Magdalene Crucia*, or of the Croſs, concerning whoſe villainous impoſtures the curious Reader may conſult (*u*) *Wierus*.

(*r*) Sect. 9. pag. 376.

(*s*) Enxambre de los falſos milagros, y iluſiones del demonio — *at the end of his* dos Tratados *printed at* London 1599.

(*t*) *Ludovicus a Paramo Archidiaconus & Canonicus Legionenſis, & regni Siciliæ Inquiſitor, de origine & progreſſu officii S. Inquiſitionis, Matriti* 1598. *lib.* 2. *tit.* 2. *c.* 15. *n.* 11. *p.* 233. *Maria viſitationis ſive de Annunciatione — quæ vanæ ac falſæ gloriæ bacchata cupidine, inauditæ hypocriſis verſutiis diu multumque ſub ſpecie ſanctitatis univerſum orbem decepit*: that ſhe hurryed on with a mad deſire of vain glory, by the wiles of an unheard-of diſſimulation, very much and a long time deceived the whole world under a ſhew of ſanctity: and among others the magnified *Lewis* of *Granada* her Confeſſor, and a great number of Dominican Fryers, and particularly their general Prior, who came to make enquiry about the ſtigmata or wounds; which ſhe pretended were imprinted upon her body by the ſpecial favour of God; whereof that in her ſide ſeemed to be opened *velut ictu lanceæ*, as it were with the piercing of a lance. Theſe five wounds were imprinted in the faſhion of a Croſs upon linnen, and ſent as preſents to the Pope, and other great perſons, out of the height of devotion, together with her picture drawn to the life, and a book was publiſhed of the extraordinary zeal, piety and miracles of her life: ſo that the fame of this Nunn was not confined to *Portugal*, *Spain* and *Italy*, but was diffuſed as far as the Eaſt-Indies: but at laſt they diſcovered *ejus hypocritæ dolos & diabolicas calliditates*, the diabolical artifices and tricks of this wicked diſſembling woman, but of thirty two years of age and how ſhe made the ſeveral wounds in her body: for which the Inquiſitors paſt a ſevere ſentence upon her *Dec.* 8. 1588. which is there ſet down at large. But there was a further deſign in this cheat, which was to make *Portugal* to revolt from *Philip* the ſecond of *Spain*, p. 302. who made good the title he pretended to that Crown, by a powerful army under the conduct of the Duke of *Alva*, who ſubjected it by the force of arms to the obedience of his Maſter.

(*u*) *De præſtigiis dæmonum. lib.* 6. *cap.* 6. *Baſiliæ* 1583.

And if ſo, what then will become of this part of the pretended conformity between *Chriſt* and *Saint Francis*, (who

(who would be taken for *Chriſt*, if he were ſeen without his frock and cowle, and *Chriſt* for him, if he put on the others habit, as they moſt abſurdly banter) in which the Fryers of his order do ſo mightily triumph? What credit can any ſober man give to the pretended inſpirations and revelations of ſuch ecſtatical perſons, whoſe imaginations are diſturbed, whoſe paſſions are violent, and whoſe brains are ſo giddy and weak, all which render them obnoxious to ten thouſand deluſions, if the matter of them were orthodox and pious, and did not any way misbecome the gravity, the wiſdom, the purity of the *Chriſtian* religion, and make way for ſuperſtitious idle practices, to the great prejudice of true, real, and ſolid piety and devotion? And yet upon no better foundation has the inſtitution of moſt, if not all, the Religious *Orders* of the *Roman* Church, even from St. *Benedict* to *Philip Neri*, been raiſed; and theſe men, and eſpecially St. *Dominic*, St. *Francis*, and *Ignatius Loiola*, who have been ſo fanatical and enthuſiaſtical in their temper, muſt paſs for men inſpired, and all that they have done, either by themſelves or their followers, (who by their wilful poverty, and the ſeverities of a recluſe life, and by their induſtry and learning, have contributed ſo much to the ſupport of the *Roman* Church, which otherwiſe, as (*x*) *Macchiavel* ſpeaks it out plainly, would have been long ſince overthrown and deſtroyed by the pride, by the luxury, by the ignorance and ſloth of the Cardinals, (who from being poor Pariſh Prieſts and Deacons of *Rome*, are become but one degree below crowned heads) and the other great Eccleſiaſticks among the Seculars)

(*x*) Diſcorſi ſopra la prima deca de Tito Livio, lib. 3. cap. 1. Quanto alle ſette ſi vede ancora queſte rinovationi eſſere neceſſarie per l'eſſempio della noſtra religione, la quale ſi non fuſſe ſtata ritirata verſo il ſuo principio da San Franceſco e da San Dominico, ſarebbe al tutto ſpenta, perche queſti con la poverta & con l'eſſempio della vita di Chriſto la riduſſero nella mente de gli huomini, che gia vi era ſpenta: e furono ſi potenti gli ordini loro, che ei ſono cagione, che la deſhoneſta de' Prelati e de' capi della religione non la rouini——

Seculars) aſcribed to the dictates and operations of the holy *Ghoſt*. For all the great care, that is ſaid to be taken by the Cardinals of the congregation *degli riti*, in examining witneſſes about the lives, and behaviour, and miracles of the perſons, who are to be either beatified or canonized, which adds ſo much to the temporal as well as ſpiritual revenue of the Church, and keeps up the ſplendour and pomp of the Court, and the great offices of it, whoever will peruſe carefully the lives of St. *Mary Magdalene* of *Pazzi*, our *Carmelite* Nunn, ſainted by *Clement* the ixth, in the year 1669. to which this diſcourſe of trying the ſpirits, may ſerve as a uſeful appendix, or (*y*) that of St. *Roſe*, a religieuſe of the third order of St. *Dominic*, born at *Lima* the capital City of *Peru*, in the *Southern America*, about one hundred years ago (1586.) beatified by the ſame Pope the year before, and ſainted ſome few years after by his ſucceſſor *Clement* the tenth, both publiſhed by authority, and written with the greateſt advantage to them and their order, will be juſtly tempted to believe, that if they had lived in *England*, and had been to be tryed in any of our civil or ſpiritual Courts, not only by the laws of the Country, but by all rules of diſcreet and ſober reaſon and *Chriſtian* behaviour, they would have been lookt upon as a couple of Quakers, or phrantick Enthuſiaſts, troubled with hyſterical fits, and other diſtempers, incident to melancholy perſons of that ſex.

(*y*) La vié dela bien heureuſe Epouſe de Jeſus Chriſt, Soeur Roſe de Sainte Marie—par le R. P. Jean Bapt. Feüillet de l'ordre des FF. Precheurs à Paris 1669. 12o.

2. Whatever revelation or inſpiration under pretenſe of exalting humane nature, and of a more perfect way of life, does tend either to the diminution or overthrow of the eſtabliſhed duties of religion, and the offices of civil life, cannot be from *God*; becauſe he hath eſtabliſhed

ſtabliſhed decency and order in his Church, and has given us rules to frame our lives by, and requires moſt ſtrictly from every one in their ſeveral ſtations and qualities, the exerciſes of juſtice and charity, and humble and modeſt and reſpectful deportment to our ſuperiors, and not to be phantaſtick and ſingular, and void of the common notions of civility, which cuſtom and the laws of our Country have introduced: and therefore he cannot be ſuppoſed to inſpire perſons with contrary principles, and diſpenſe with thoſe eſtabliſhments, without which religion and good manners would loſe their efficacy on the minds of men, and become empty notions, and the world would quickly grow a ſtranger to them, and at laſt become wild and barbarous. Thus when the (z) *Alumbrados* or *Illuminati*, who began firſt to appear in *Spain* about the year 1575. and after brake out about 1623. taught, that mental prayer with a fixt and ſetled intention of mind and deep contemplation was only neceſſary, and that all other devotion was uſeleſs (which perchance is the opinion of the *Quietiſti*, lately revived by *Molinos* a *Spaniſh* ſecular Prieſt in *Naples*) what did they elſe but lop off at one blow the uſe of the holy Sacrament, and the whole external ſervice of *God*, in places ſolemnly dedicated to his worſhip? but has not the idle,

(z) Ludovicus a Paramo, lib. 3. quæſt. 5. n. 189. p. 680. Illuminati hæretici, qui ſuperbiâ & inobedientiâ contra Prælatos elati, pertinaciter in ſuis illuſionibus perſeverantes, appetitu libidinis, excellentiæ & honoris indebiti, infeliciter perierunt, abeuntes poſt deſideria ſua, dicentes ſe immediatè regi ab ſpiritu ſancto — & pag. 302. Sacerdotes inſurrexerunt ambitioſi, impuri, libidinoſi, auram popularem aucupantes, qui ſe à Deo illuminatos prædicando, deteſtabiles errores diſſeminabant. Spondan. ad ann. 1623. n. 7. — ſecta Illuminatorum, qui obtentu orationis mentalis & contemplationis divinæ atque unionis cum Deo, quibus ſe præditos jactabant, Sacramenta Eccleſiæ, prædicationem verbi Dei, aliaque pia exercitia flocci faciebant, eam adeò extollentes, ut etiam ad turpia commercia ejus vi abſque peccato venire poſſe affirmarent. Louis Abelli, denombrement des hereſies à Paris 1661. quarto, pag. 84. *that among other errors they maintained*, que certaines ardeurs, tremblemens de corps, pâmoiſons & autres choſes, qui leur animent en faiſant l'oraiſon mentale, eſtoient des marques aſſurées, qu'on eſtoit en eſtat de grace, & qu'on avoit le ſaint eſprit; que ceux, qui avoient ces marques, n'avoient plus de beſoine de faire aucuns bonnes oevres, qu'ils eſtoient gouvernez & conduits par le ſaint eſprit, & par conſequence, qu'ils devoient ſeulement ſuivre le mouvement & l'inſpiration interieure, qu'ils reſſentoient.

foppiſh,

foppiſh, and ſuperſtitious ceremonies, and meer ſcenical repreſentations introduced in the *Roman* worſhip, which is now become a meer piece of pageantry, only to pleaſe and entertain the ſenſes, without the true life and ſpirit of devotion, occaſioned conſidering men to diſreliſh firſt, and at laſt relinquiſh ſuch external pompous ſervices, as hindrances of true devotion? But if the beauties and ſolemnities of holy worſhip regulated and bounded by true meaſures of piety and decency, and adapted to the encreaſe of devotion in the people, were to be laid ſide, what need would there be of confeſſing *Chriſt* with our mouths, or of praying to *God* in the publick offices of the Church, or of praiſing him with joyful lips in the ſolemn aſſemblies? the whole ſervice of *God* would be but a dumb ſhew, and all things relating to God's honour would be tranſacted in a kind of ſullen and mopiſh ſilence. This ſingle opinion is a juſt and ſufficient bar againſt the vanity and impiety of their high-flown pretenſions: and when the ſame enlightned perſons had wrought themſelves into this perſwaſion, that not purity of intention, nor ſtrictneſs of life, nor the practice of moral virtues, added to a ſound and entire faith of the myſteries of religion, as revealed in ſcripture, but certain ardors and exceſſive heats and inflammation, cauſed by the immoderate ebullitions of the bloud, and by the acceſſes of the feavouriſh diſtemper, and by the workings and evaporations of heated melancholy, and immediately ſucceeding fainting fits and deliquiums, and ſhiverings and tremblings of the joynts were ſigns and marks of grace; what does this tend to, but to evacuate the law of Chriſt, and the end and deſign of his coming, to plant a wiſe and ſober religion in the world, and to advance the glory of God, and the eternal welfare of mankind by the joynt and united exerciſes of regular devotion?

And how much *Quakeriſm*, which firſt began in a Catholick Country, as they call it, has been improved here in *England* from the year 1648. or 1652. when that abſurd and irrational ſect firſt ſtarted up; the horrid and curſed blaſphemies attributed by them to the dictates of the ſpirit within them, which overthrow the fundamental principles of *Chriſtianity*, vented and owned by them in their pamphlets, thô of late the Enthuſiaſtick humor is ſomewhat abated, and is not quite ſo furious, are too ſad and too convincing a demonſtration?

3. Whatever revelation or inſpiration tends only to gratifie the itch of curioſity, may juſtly be ſuſpected not to come from the Spirit of God. The revelations of ſcripture were deſigned by *God* for uſe and advantage, to foretel or declare ſomething, that was of mighty concern to mankind, or to that particular nation, to whom the Prophet was directed and ſent, and to admoniſh, and inſtruct, and reform. So the great myſteries of faith, when reflected upon with due reverence, and with that juſt care, which they challenge, conduce very much to the improvement of our devotion, and to the love of *God*, and have a moſt kindly and vigorous influence upon our lives, and are a moſt effectual inſtrument of practical Chriſtianity. *The manifeſtation of the Spirit is given to every one to profit withal*, 1 *Corinth.* 12. 7. which the Apoſtle there ſhews by the enumeration of thoſe ſpiritual gifts and graces, which were then moſt neceſſary for the planting and eſtabliſhing the Chriſtian Church: gifts, which have no affinity, no relation to the ſtudies of Philoſophy, which did not ſuggeſt how to find out any new hypotheſis of the ſyſteme of the world, or ſolve the ſecret operations of nature, or the various phœnomena of the heavens, or ſerve only to tell ſtories, and amuſe the world with ſurprizing accompts of things, much leſs introduce a myſtical

myſtical canting and nonſence, and uncouth notions of the ſpirit of the air, and the like, in the explication of matters either of a Theological or Philoſophical argument; ſuch as are found in the writings of *Paracelſus* and the *Pſeudo-chymiſts*, and of *Weigelius*, and of *Chriſtianus Roſencreutz*, from whom the abſurd ſect of the *Roſycrucians* derive their name, *but to one was given by the ſpirit the word of wiſdom*, that is, an ability to preach and manifeſt the myſteries of the *Chriſtian* religion, which is elſewhere called the wiſdom of God: *to another the word of knowledge by the ſame ſpirit*, a clear underſtanding of the ſcriptures: *to another faith by the ſame ſpirit*, and undaunted courage and reſolution of going on in converting the world to the true knowledge of *God*, and belief of *Chriſt*, notwithſtanding all oppoſition: *to another the gifts of healing by the ſame ſpirit*, a power of healing all manner of diſeaſes, thô never ſo inveterate, and otherwiſe incurable, and that immediately, without the tedious methods of phyſick, only by a touch or a word ſpeaking: *to another the working of miracles*, a power of doing things above the power of nature, and which none but ſuch as are ſent by *God* can do: *to another prophecy*, a power of foretelling things to come, or rather, an extraordinary faculty of declaring the mind of God in their ſermons and diſcourſes: *to another diſcerning of ſpirits*, either a wonderful ſagacity to know the very thoughts of the heart, which part of divine knowledge God was pleaſed to impart to them, or rather, which I take to be the true meaning of the phraſe, διακρίσεις πνευμάτων, a perfect, a clear, a comprehenſive knowledge of the ſeveral pretenſions to the ſpirit, whether they were juſt and true, or whether falſe and counterfeit; and this at firſt ſight, without any laborious ſearch and examination: *to another divers kinds of tongues*, which miraculous gift was not confined to the

Apoſtles

Apoſtles on the day of Pentecoſt, but continued for ſome time in the Church: *to another the interpretation of tongues*, a power to explain to the people in plain and eaſie expreſſions in a language, which they underſtood, what another had ſpoken before in a language to them unknown. All theſe miraculous gifts in thoſe firſt times of *Chriſtianity*, were of abſolute uſe, and without which the world had not been ſo eaſily converted. But ſince the eſtabliſhment of the *Chriſtian* Church, the ſtate of it now being ſo different from what it was at firſt, there is no need of ſuch extraordinary helps and aſſiſtances; the holy ſcriptures being our rule and guide in matters of faith and doctrine, and the rules and conſtitutions of Eccleſiaſtical government, under the protection of the Civil power, ſetting bounds to ſchiſm and licentiouſneſs and enthuſiaſm, and humane induſtry and ſtudy, aſſiſted by God's bleſſing and providence, ſupplying the want of immediate inſpiration: as we ſhall ſee preſently more at large.

In the third place, I propoſe to ſhew in brief the different manner of the operation of the Spirit of God from that of the evil and lying ſpirit, or of ordinary nature heightned either by phanſy or diſtemper: which I ſhall caſt into the following particulars.

1. The Spirit of God works upon the underſtanding in the way of rational conviction: and therefore he leaves us to the free uſe of our reaſon in the tryal and examination of what is propoſed to us; he ſatisfies us of the truth of Religion, and the authority of divine revelations, and of the nature of our duty, and the indiſpenſable neceſſity of it by arguments agreeable to our faculties, and which we cannot but ſubmit to, and which will create in us a full aſſurance of faith, if we have honeſt and ſincere deſires of underſtanding the mind of God fully revealed in the

the holy ſcriptures, and of doing it according to the meaſures of our knowledge, in all the various circumſtances of our lives, as his grace ſhall enable us, and bring ſuch diſpoſitions of mind toward it, as not to reject whatever is propoſed to us with ſuch juſt and ſatisfactory evidence. By virtue of which ſupernatural energy and operation of the Spirit of God, the *Chriſtian* religion ſo mightily prevailed over the world, againſt all the oppoſition of the civil powers, againſt all the learning and ſubtilty of the Heathen Philoſophers, againſt all the contrivances and artifices of Politicians, and the utmoſt malice of the Devil and his inſtruments, who bent their whole ſtrength and force to ſuppreſs and overthrow the profeſſion and belief of it. It is certain, that the holy Apoſtles were furniſhed with extraordinary meaſures of the grace of this holy Spirit, in order to the gaining credit to their doctrine, and to the eſtabliſhment of Chriſtianity: the power of miracles with which they were endued, was a full and convincing proof of the truth of their pretenſions: they were the choſen of God to proclaim the myſtery of our redemption by the bloud of his Son throughout the world: and after the aſcenſion of our Saviour, who had inſtructed them in the knowledge of his truth, ſuch extraordinary aſſiſtance was but neceſſary, for the accompliſhing the deſign of God in the converſion of ſinners from their idolatries and wickedneſſes to the true knowledge and worſhip of God, and to holineſs of life. But beſides their general commiſſion, there was oftentimes great need of particular direction what they ſhould do, and how they ſhould act, and where their labour might be beſtowed with the beſt advantage; and to ſatisfie them about the ſucceſs and events of things in that and in the following ages, as to the overthrow of the *Jewiſh* Polity, and the revolutions of the

Roman

Roman Empire, and the great alterations, which would follow upon the preachng of the *Chriſtian doctrine*, they had particular revelations made by viſions, as to St. *Peter* when fallen into an ecſtaſy or trance, *Acts* 10.10. or by an Angel as to *Philip*, *Acts* 8. 26. to St. *Paul* often, and to St. *John*, *Revel.* 1. 10. and the like; but theſe, as all the other true Prophets of God in their diſcourſes, which was lookt upon as a diſtinguiſhing character between them, (*o*) retained their reaſon and underſtanding and a ſerene & quiet temper of mind: the Prophetick ſpirit not being upon them in their ecſtaſies, but afterwards: whereas ſuch as moſt falſly uſurpt that name, as *Montanus* and his followers, in venting their phanſies became wild and furious, and through immoderate and exceſſive tranſports fell from a wilful ignorance into an involuntary madneſs. And not only ſo, but the ſubject matter of theſe viſions and ecſtaſies were of mighty concern, and had a publick influence upon the whole ſtate of the Church, and the event added to the authority of their former commiſſion, proved, that they were from God: and the viſible effect of the deſcent of the Spirit of God upon ſeveral of the new converts, ſuch, as were their propheſying and ſpeaking with tongues, was a further confirmation of their miſſion and doctrine. Theſe gifts of the Spirit of God continued in the Church for ſome time: but to prevent all confuſion and diſorder in their religious aſſemblies, in ſuch as had them, and the impoſture of meer pretenders and falſe Prophets, which were gone out into the world, the Apoſtles laid down laws of diſcipline and behaviour, directed and regulated their zealous affecting and coveting of ſpiritual gifts, eſtabliſhed ſtanding rules and principles of order and decency in the Church, and ſufficiently taught them, that the Chriſtian religion was a holy, and a ſober, and a wiſe inſtitution, and that God's worſhip

(*o*) Euſeb. hiſt. Eccleſ. lib. 5. c. 17. Epiphanius in hæreſi Cataphrygarum, ſect. 2.

ſhip and ſervice was to be managed and conducted, as with the higheſt fervors of zeal, ſo with juſt meaſures of prudence and underſtanding, and that edification, and the ſpiritual advantage of Chriſtian people, and not private amuſement and oſtentation, was the end and deſign of thoſe manifeſtations of the ſpirit.

The Spirit of God does not exſtinguiſh and ſuperſede the uſe of our faculties, but ſtirs them up and enlightens them; excites in our minds firm purpoſes of ſeeking after the truth, aſſiſts our endeavours, and puts us upon a diligent ſearch and enquiry into the ways and means of knowing the will of God: and ſuch humble and induſtrious enquirers are bleſſed with the knowledge of it, at leaſt with thoſe degrees and meaſures of it, which are neceſſary to their ſalvation: and to ſuch as make uſe of the ordinary means, as diligent conſideration and reading of the ſcriptures, a belief of the neceſſary points of faith, propoſed by the Apoſtles to the firſt converts, as they lye every where diſperſed in their writings, where they are delivered, without any obſcurity or perplexity of expreſſion, in plain Propoſitions, which the meaneſt underſtanding may eaſily apprehend; humility and ſubmiſſion of judgment to the clear light of revelation; integrity and honeſty of mind, and a ſincere aim and endeavouring after truth, without the leaſt biaſs of corrupt affection and intereſt, and the like: the aſſiſtance of the Spirit of God is never wanting: and thô we do not pretend to ſay, ſuch are extraordinarily inſpired, as were the Prophets and the Apoſtles of our Lord *Jeſus Chriſt*, of which there is no neceſſity after the miraculous confirmation of the truth of the *Chriſtian* religion in its firſt planting, or are veſted with infallibility, yet they are notwithſtanding ſecured from erring dangerouſly, and may have a certain aſſurance in their minds,

that they embrace and retain all those essential truths of religion which God thought fit to reveal, as necessary to the Christian Church, and to the bringing all true believers to heaven, without the aid and assistance of immediate inspiration.

Our faith being founded on the doctrine of Christ and his Apostles, which is contained in the canon of the scriptures of the new Testament, there can be no recourse to any private revelation, supposed to be made by the Spirit of God, in matters of that argument, by way of addition and supplement: which was the false principle of *Montanus*, and what soon made an easie way for the several blasphemies, which He and his sect were guilty of. But that he was endued with a Prophetick spirit, there was no other proof, (*b*) but that he was often ecstatical, and bereft of his understanding, and in his Enthusiastick delirium vented notions, which were altogether new and absurd, and unheard of in the Church of God; as (*o*) did his two chief assistants, *Prisca* and *Maximilla*, two rich women, who becoming as mad as he, propagated the same vile opinions, under the title of divine revelation and prophecy. Nay, the infatuation was so great, (*c*) that he said, that he was the promised *Paraclete*, and his deluded followers as easily believed him, (*d*) maintaining, that *God designing to save the world by* Moses *and the Prophets, and that this taking no effect, he assumed a body of the Virgin, and that preaching*

(*b*) Euseb. historiæ Eccles. lib. 5. cap. 16. — πνευματοφορηθῆναι τε καὶ ἀφνιδίως ἐν κατοχῇ τινὶ καὶ παρεκστάσει γινόμενον ἐνθουσιᾷν· ἄρξασθαί τε λαλεῖν καὶ ξενοφωνεῖν παρὰ τὸ κατὰ παράδοσιν, καὶ κατὰ διαδοχὴν ἄνωθεν τῆς ἐκκλησίας ἔθος δῆθεν προφετεύοντα. Vide quoque cap. 17.

(*o*) S. Hieronym. adv. Pelagianos ad Ctesiphontem. Montanus immundi spiritûs prædicator, multas Ecclesias per Priscam & Maximillam, nobiles & opulentas feminas, primum auro corrupit, deinde hæresi polluit. (*c*) S. Hieronymus ad Hedibiam, ep. 150. quæst. 9.

(*d*) — Quia per duos gradus mundum salvare nequiverit, ad extremum per Spiritum S. in Montanum, Priscam & Maximillam, insanas feminas, descendisse, & plenitudinem, quam Paulus non habuerit — abscissum & semivirum habuisse Montanum. S. Hieron. epist. 54. ad Marcellam adversus Montanum.

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in Chriſt, ſub ſpecie filii, *he dyed for us: but not being able to ſave the world this way, he at laſt deſcended by the holy Ghoſt upon* Montanus, *and the two Propheteſſes.*---But was their doctrine and behaviour like that of perſons truly inſpired? were their prophecies ever fulfilled or accompliſhed? did the Apoſtles run up and down like men diſtracted, and out of their wits? did the Spirit of God carry them beſides themſelves, and deprive them of the uſe of their reaſon and underſtanding? Did they act the part of Demoniacks? Did they not allege arguments to perſwade and ſatisfie the underſtanding, and make uſe of rational methods of conviction? not as theſe pretenders, who poured forth great ſwelling words of vanity, which might amaze and confound, but no way inſtruct or direct the hearers in a courſe of ſober piety and devotion. And yet ſee the bewitchery of the falſe zeal and enthuſiaſtical madneſs of theſe pretended Prophets, who, to keep up the credit of their pretenſions, diſtinguiſhed themſelves from others by extraordinary faſtings and other ſtrictneſſes and ſeverities of life: with which bait the ſimple were allured into the ſnare. But one would be aſtoniſhed, and ſcarce think it poſſible, that *Tertullian*, a man of a ſhrewd wit, and piercing judgment, and excellent learning, who had deſerved well of the Catholick Church by his admirable writings, ſhould ever fall into this dotage, and embrace *Montaniſm*, but that we oftentimes ſee the evil effects, which diſcontent has upon the underſtanding of the wiſe and learned, and that even how good men too, when once they are prejudiced againſt truth, are wrought upon by meer ſhews and external regards and ſemblances of religion, which are beſides the common and ordinary practice, which ſeems in compariſon mean and contemptible: which was the deplorable caſe of this great man, whoſe

discontent, heightned and exasperated by the ill usage, which he met with from the *Roman* Clergy, made him forsake the communion of the Church, and take revenge upon the whole body, by joyning himself to a contrary party, who seemed extraordinarily zealous: and whose ignorance of the causes of natural and fanatical enthusiasm made him fatally mistake the ventings and swellings of splenetick vapours, and the wild ravings and effusions of seemingly religious melancholists, for the afflations and inspirations of the Spirit of God. But the sad end, which common fame said befel (o) *Montanus* and *Maximilla*, besides the madness and extravagance of their doctrine and behaviour, was another convincing demonstration, by what spirit they were acted, both of them in their Enthusiastick fits hanging themselves.

(o) Euseb. hist. Eccles. lib. 5. cap. 16. — τούτους ὑπὸ πνεύματος βλαψίφρονος ἑκατέρας ὑποκινήσαντος λόγος ἀναρτῆσαι ἑαυτούς — S. Hieronymus de scriptoribus Ecclesiasticis in Apollonio.

2. The Spirit of God fills the mind with plain, clear, and easie notions of God, of holiness, and the life to come. And this he does by supplying the defects of nature, by removing corrupt and perverse prejudices, and by enlightning the understanding, and making it capable to receive divine truth with the same ease and delight, as a well disposed eye takes in the rayes of light. There is no force put upon the rational faculties, no overwhelming or confounding them with notions, which have no connexion, no agreeableness with reason, or good sense, or the nature of the soul, which is no longer rational, then as it understands it self, and governs its motions and operations by the common and universal maxims of reason, which the Spirit of God never contradicts. There are indeed great difficulties and obscurities in Prophecies, arising not only from figurative expressions, in which oftentimes they are involved, and peculiar idioms of the dialect,

dialect, in which they were at first delivered, but from the unusualness of the argument, which only length of time and the fulfilling of those Prophecies can satisfactorily make out and explain. And so not only in Saint *Pauls* epistles, but in other parts of scripture, *there may be some things hard to be understood, which they, that are unlearned and unstable, wrest unto their own destruction:* but which learned men, furnished with the exact knowledge of the original languages, and the concurrent history and synchronisms of that age, and the events of the succeeding, by the blessing of God upon their laborious researches and diligent study, wisely interpret and give good accompts of: and herein the great usefulness and necessity of humane learning does fully appear and shew it self: and we have seen in our days the fatal, the pernicious, the damnable mistakes that have been made by deluded people, who pretended to interpret scripture by the spirit. But still there is nothing in scripture, no not in the most difficult parts of it, which the understanding can justly choque at, or dislike, or reject. It may be above its reach, but no way repugnant to it. And so for the great mysteries of the *Christian* religion, which the wisdom of God has thought fit to reveal, thô we cannot fully and adequately comprehend them, our faculties being finite, and thô we neither can nor ought to judge of them by rules borrowed from inferiour sciences, yet the divine authority of the revelation gives the highest satisfaction imaginable to the most inquisitive and searching reason: so that God does not impose upon us, and force us to believe whether we will or no: but even leaves us to judge whether we can or ought to disbelieve what he has given us such just proof and assurance, that he has revealed, upon this meer pretense only, because we cannot make it out by natural principles.

principles. But as to what relates to his nature, and the infinite perfections of his attributes, and to the expreſs declarations of his will concerning our duty and behaviour, and his rewarding and puniſhing us in the other world, according as we either perform or neglect our duty, there is that eaſineſs, that brightneſs, that agreeableneſs of theſe notions with our faculties, that we may as well call in queſtion and deny the judgment of our ſenſes, as the judgment of our reaſon in theſe matters. But notwithſtanding, our contemplation of divine and ſpiritual things is to be kept and reſtrained within its juſt limits: it muſt not paſs beyond what is clearly revealed in ſcripture: right and ſober reaſon is always to accompany it in its higheſt flights: for if once the mind gives way to roving phanſy, or is over-curious in its ſpeculations, vainly and wantonly purſuing what it cannot reach, it ſoon loſes the command of it ſelf, and becomes intoxicated with dreams of folly and religious phrenſy: and thus the brain being over-heated, and the pleaſure ariſing from a conjunction of odd and uncouth ideas and notions very ſenſible and taking, and the miſperſwaſion of being divinely inſpired very ſtrong and violent, the perſons thus affected are poſſeſſed in theſe ecſtatick fits with a fond imagination, that they ſee God, ſee his very eſſence, ſee the ſoul of Chriſt, and have intimate communion with God, and are actually united to him, and ſo united, that their nature, being deſtroyed and annihilated, is wholly changed and immerſed into the abyſs of his divinity, and by theſe means, as they rave and blaſpheme, are godded with God and chriſted with Chriſt: and while the force of this deluſion continues upon them, it is no wonder, that they vent ſuch notions, which they would have taken for new diſcoveries concerning God and religion, that neither they

they themſelves underſtand, nor can make others underſtand; and indeed are nothing elſe but inſignificant jargon and noiſe, notwithſtanding the ſeeming godlineſs of the phraſes, and the mighty confidence and fervour, wherewith they are pronounced, and are by reaſon of their abſurdity and ſelf-contradiction altogether unintelligible: ſuch notions I mean, deſtitute of all good ſenſe and ſound reaſon and true divinity, as are to be found in the Pamphlets of the *Quakers*, and even in the writings of *Jacob Behmen*, and *Drabicius*, as alſo in the revelations of Saint *Brigit*, in the life and the ſeveral tracts of *Saint Thereſa*, in the raptures of Mother *Juliana*, and ſuch other devout Enthuſiaſts, ſo highly magnified by the *Romaniſts* for perſons truly inſpired and taught of God. But if this be one of the marks of an infallible Church, that extraordinarily devout perſons of their communion are favoured and honoured by God with ſuch kind of inſpiration, that at beſt is perfect and downright enthuſiaſm, (which under the pretenſe of exalting humane nature, and diſcovering divine and ſublime truths, no way agreeable to ſcripture, takes away the uſe and exerciſe of ſober reaſon in the knowledge, and in the ſervice and worſhip of God, and unſettles and amuſes and diſtracts and confounds the underſtanding with their emptineſs and obſcurity) we do not envy them the honour of it, and are content to teach thoſe of our Church to be wiſe to ſobriety, and to be content to underſtand the will of God, as he has been pleaſed to reveal it in the books of the old and new Teſtament, and to follow the guidance of his holy ſpirit in the way of enlightned reaſon, and to govern and direct their devotion by true rules of diſcretion, and to pray not only with the ſpirit, but with underſtanding alſo. I ſhall only add in brief, what might be diſcourſed of very copiouſly, that the *Platonick* Philoſophy

losophy, which being then most in vogue gave occasion to the beginning of several heresies in the Primitive times, made way for this *mystick Theology*, which one, who lived about the fourth century, under the venerable name of *Dionysius* the *Areopagite* first brought into the Christian Church: for that their notions are the same in many things, though highly improved, is clear to those, who are conversant in the writings of *Plato*, and his followers, especially *Proclus* and *Plotinus*: and it is certain, that an ungoverned phansy and an undue curiosity and an immoderate desire of knowing things relating to God and the other world, that he has not thought fit to manifest, either by the light of nature and reason to the one, or by the light of scripture and revelation to the other, added to an enthusiastick temper of brain, have been the original of both, and that consequently that neither is to be ascribed to the influences and illapses of the Spirit of God, who directs us in the knowledge and pursuit of divine truth in a way more suitable to our rational faculties, and cannot be supposed to be the inspirer of such uncouth aad unintelligible notions, which no humane wit nor understanding can reconcile, either with his revealed dictates, or with common reason and sense.

3. The Spirit of God in his operations does not overthrow and destroy nature. As God does treat us as rational creatures in requiring our assent to divine revelations no farther, then the motives of credibility and the other fit and proper methods of conviction will justly challenge: so in the laws he has prescribed to us, as the rules and measures of our obedience and duty, he requires nothing that is repugnant to the original constitution of the rational nature, or what we in our sober thoughts and reflexions can complain of as over-harsh and severe,

and

and reject as diſagreeable or unjuſt: nothing, that is inconſiſtent with the condition of our being; nothing, that overthrows the comforts and conveniences and neceſſary ſupports of life: and in this he has been pleaſed to ſhew his infinite wiſdom and goodneſs, that as on the one hand he lays nothing upon us, which is irkſom and grievous, unleſs we degenerate from our natures, and by vitious acts and habits make it ſo to our ſelves, or impoſſible to our natural ſtrength, aſſiſted by his grace, to perform; ſo on the other, he would be honoured and ſerved by us with a ready, with a chearful, with a willing mind: and therefore his ſpirit cannot be ſuppoſed to incite to any thing, which is againſt nature, or does enterfere with, or deſtroy thoſe permiſſions, which our natural frame and conſtitution, ariſing from the union of ſoul and body, and the mutual dependence of the ſoul upon the good temper and diſpoſition of the body in the exertion of its powers and faculties, during that union, renders neceſſary. It is undoubted, that as temperance and a ſtrict and regular courſe of life are indiſpenſably required of us, and all exceſs and extravagance, even in the lawful liberties of nature, are no way conſiſtent with the gravity of the *Chriſtian* religion; ſo mortification and ſelf-denial are neceſſary duties of it: but then it is certain too, that they do not conſiſt in wearing a hair-ſhirt, or in going bare-foot, or in girding an iron chain about the body, or in diſciplining ones ſelf every morning, or in lying upon the ground, or in going a pilgrimage to the *holy Sepulchre*, or to *Loretto*, or to the *threſholds* of the Apoſtles, or to the ſeven Churches of *Rome*, or to the ſhrine of any Saint, or in wallowing naked in ſnow, or rouling ones ſelf upon thorns, or in ſtanding a winters night in a tub of water, or in a river, or in immoderate faſtings to the

great wasting and exhausting of the spirits, and to the shortning of life. We are, it is true, upon our days of mourning and sorrow for our own sins, and the sins of the nation, when we humble our selves under the mighty hand of God, to joyn to our confessions and supplications and intercessions fasting and tears; such outward acts of penitence very much assisting and promoting the inward grief of mind. But our severities are not to be immoderate and unjust, and beyond the strength of our nature and bodily constitution; and besides, are not of themselves good or laudable, but as they are made subservient to the exercises of piety. Neither nature nor religion does command us to hate our own flesh, but to nourish it and cherish it, thô not the sinful lusts and appetites of it. We are to keep the body in subjection, lest the desires of the flesh be too strong for us, and foyl us, and betray us into any act of sin or folly (which method, if rightly and wisely practised, tends to the health both of body and soul) but in no wise to be cruel to it: to treat it as a friend, or at most as a servant, that it may not be rebellious against the government of reason, but be useful and serviceable, and not as an enemy, to starve it and deprive it of the necessaries of life.

The *Montanists*, the *Encratitæ*, the *Massaliani* gloried indeed in such practices and austerities, and pretended, that they were moved to them by the Spirit of God: but the orthodox *Christians* of their times rejected their pretension as weak and foolish, and derogatory to the influences of the blessed Spirit, which are mild and gentle, and such as do not oppress and torment nature: and notwithstanding their extraordinary mortification, branded them with the infamous mark and character of heresie, and lookt upon them as crazed and distracted. For certainly corporal severities cannot be supposed with any

any ſhew of reaſon to be juſt ſigns and proofs of being inſpired. For, have not the very Heathen alſo equalled, if not outdone, the ſtricteſt orders of Religious among *Chriſtians?* Have not they their *Recluſes* and *Eremites*, ſuch as live in convents, and in deſerts, or upon rocks, and in caves and grottas? are they not as nice and ſtrict in their abſtinencies? and do they not impoſe upon themſelves as ſevere penances? The *Bonzi* among the *Chineſes*, and the *Derviſes* among the *Mahometans*, may juſtly vye with them, and as ſtrange things are related of them, as are to be found in the life of the ſtricteſt Nunn or Fryer whatever. All which may be but the effect of ſuperſtition, which, whether it ariſes out of an evil opinion of God, as if he were delighted in uncouth geſtures and poſtures, in rigorous abſtinences, in whipping and mangling the body, or in ſuch like cruelty, or out of an opinion of merit and ſupererogation, and putting God in their debt, it is ſuperſtition ſtill, and may proceed from the ſuggeſtions of an evil ſpirit. For that the Devil, who adapts his temptations to every ones natural complexion and humor, perſwades oftentimes to immoderate faſtings and watchings, and other exceſſive rigors and ſeverities, is a truth too manifeſt and too well eſtabliſht and confirmed by experience to be doubted of or denyed: and (*o*) Cardinal *Bona* does readily acknowledge it. And therefore what ignorant and unfaithful Confeſſors and ſpiritual Directors are they, who ſuffer poor melancholick perſons, and women eſpecially, to be carryed away with the illuſions of their phanſy, or of an evil ſpirit, and to believe in earneſt, that God the Father, or Chriſt, or the moſt holy Spirit ſhould command them to undergo ſuch terrible and unnatural penances, which belong not to the genuine temper and diſcipline of *Chriſtianity*. At beſt they are but the com-

(*o*) De diſcret. ſpirituum cap. 6. pag. 74.

mandments and ordinances of ſuperſtition, which prevails moſt in perſons of weak and diſtracted brains, and of penſive and melancholick tempers, miſerably miſled and deluded with falſe principles and notions of religion. *They have indeed*, as the Apoſtle Saint *Paul* ſpeaks, *Coloſſ.* 2. 23. *a ſhew of wiſdom in will-worſhip and humility and neglecting*, (or rather ἀφειδία, not ſparing or puniſhing) *the body, not in any honour to the ſatisfying of the fleſh*, that is, by treating the body ſo hardly and cruelly, and ſhewing hereby, that they do not the leaſt honour to it, as being vile and loathſom; and that they will not ſatisfie the fleſh in any of its natural and lawful deſires: yet for all their high pretenſions to a more perfect way of life, and of doing what is not commanded, and of a moroſe contempt of the world, and of the ordinary and ſober practices of religion, fit only, in their eſteem, for the ordinary ſort of Chriſtians, all is but a meer ſhew; there is folly, and vanity, and pride, and ſuperſtition in ſuch like acts, and nothing of the Spirit of *Chriſt*.

Upon the whole, the ſerious Reader will be fully ſatisfied and convinced in his conſcience, that

1. It is his duty, as he will anſwer it to God at the laſt day, if he fails in it, to continue firm and ſtedfaſt in the communion of the Catholick and Apoſtolick Church of *England*, as by law eſtabliſhed, which is of ſuch an excellent temper and conſtitution, that it favours not in the leaſt any pretenſion to a private ſpirit, and is equally an enemy to ſuperſtition and enthuſiaſm, that governs it ſelf, as to matters of faith and doctrine, by the ſcriptures, and the antient creeds, and the explication of general Councils, and Catholick tradition, that admits of no new diſcoveries of religion under the pretenſe of awakened reaſon, or new light, but retains the

the purity of the Apostolical doctrine and discipline, and teaches all of her communion, to worship God, as in a known language, so with a clear and enlightned understanding, and with sober as well as elevated affections, to make God's revealed will the rule and guide of their life, to be wise and discreet in their devotion, to yield obedience to the King and to the laws for conscience sake, and to remember the religion of an oath, and not by any trick or equivocation go about to take off the obligation of it: which was the cursed and ungodly doctrine and practice of several pretenders to inspiration in the primitive times, such as were *Basilides* and his followers, who, as (*p*) *Agrippa Castor*, a very antient writer shews, maintained, that it was indifferent in times of persecution, to partake of the Heathen-sacrifices by eating things offered to idols, and to abjure the faith, as if there had been no other design in their shameful apostacy, but to save their places and employments, and by their scandalous and most sinful compliances curry favour with the government.

(*p*) Euseb. hist. Eccles. lib. 4. cap. 7. διδάσκειν τε ἀδιαφορεῖν εἰδωλοθύτων ἀπογευομένους, καὶ ἐξομνυομένους ἀπαραφυλάκτως τὴν πίστιν, κατὰ τοὺς τῶν διωγμῶν καιρούς.

2. That laying aside all pretensions to private impulses and immediate inspiration, the truest, the best, the most convincing proof and sign of our having the Spirit of God consists in a sound judgment, and a firm belief of the articles of the Christian faith, as it is revealed in the writings of the Evangelists and Apostles, in a sincere love of God and Christ, in purity of heart and mind, in piety and strictness of life, regulated by discretion and prudence, in a devout and diligent attendance on the publick worship and service of God, and frequent receiving the holy Sacrament, in frequent private prayer, in humility and brotherly love and charity, in obedience and

and submission to the government in all lawful things, and where the indispensable law of conscience will not permit, in suffering meekly and patiently, without the least repining or resistence, in justice, and temperance, and chastity, and in the practice of all moral and Christian virtues. Tho the extraordinary operations of the Spirit of God, which were so necessary in the first times of Christianity, have long since ceased, yet he continually sheds forth these blessed influences upon the hearts of the faithful. This is properly to (*a*) *be led by the Spirit*, and (*b*) *to walk in the Spirit*, and (*c*) *to live in the Spirit*, as the phrase is sometimes varied: and this is the most effectual demonstration of the holy Spirit of God his being within us, when he thus guides us in the way of truth and godliness; and may that good Spirit inspire us all, who profess and know the truth, as it is in *Jesus*, with holy thoughts, desires, and purposes, and by the continual assistence of his grace, enable us to bring the same to good effect, through the same *Jesus Christ*, our only Mediator and Advocate.

(*a*) Rom. 8. 14.
(*b*) Gal. 5. 16, 18.
(*c*) Gal. 5. 25.

FINIS.

ERRATA.

PAge 3. line 20. for, as that when ſhe was profeſt, read, as that when ſhe firſt put on the habit, as well as when ſhe was profeſt; p. 4. l. 21. was as innoc. l. 29. the time, add, of her profeſſion; p. 12. l. 28. remain; p. 15. l. 9. it ſelf; l. 30. abodings; p. 19. l. 32. deſigned; p. 23. l. 1. is not; p. 31. l. 5. for give, read gain; p. 32. l. 27. ſaid, that Pope; p. 73. l. 14. *epulantis*; p. 79. l. 7. honour you; p. 81. l. 6. *lumbos*; p. 90. l. 16. and the like, what; p. 91. l. 27. contradictory; p. 98. l. 27. for annihilated, read, deſtroyed, as it is in all appearance; p. 106. l. 7. ἀκατ. add ὁ θεός; p. 114. l. 27. marg. aucuns; p. 117. l. 12. an undaunted.